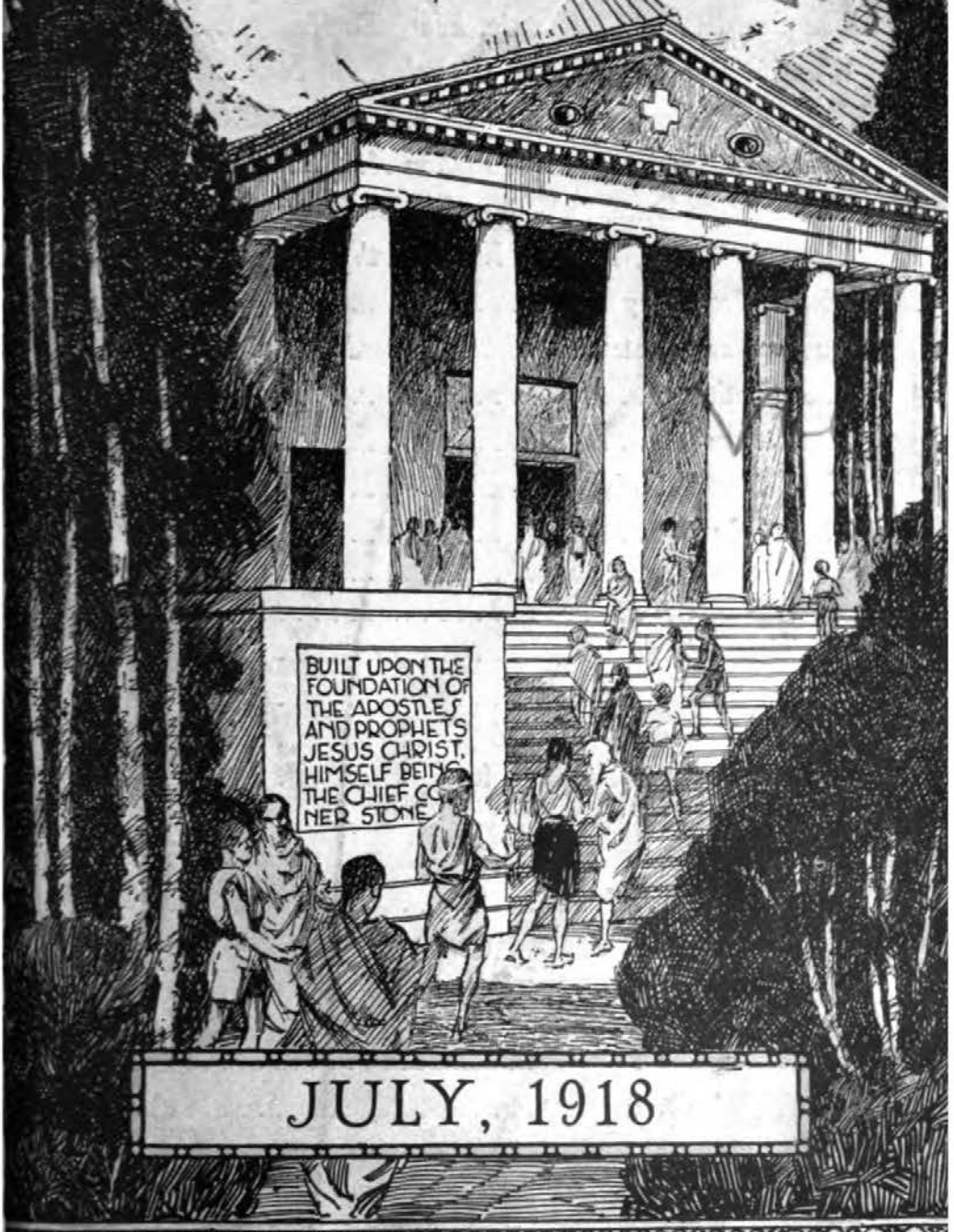
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CONTENTS

The Grace of Giving, *Edna L. Carter* 1
The Conviction of a Skeptic, *Mary Dewhurst* 6
What is Beauty? *George Crouch* 11
Service and Love (poem), *Eva Mignon Armistead* . . 14
Beyond Masonic Symbols, *Milton A. Pottenger* 15
To Know, to Dare, to Will and to Be Silent, *David* . . 22
Mary A Virgin, *Frances Wadsworth Johnson* 24
Divine Prosperity 25
Question and Statement, *Ethelind Lord Campion* 26
The Beatitudes 28
Meditations 30
Man! Stand Upright! *Emerson* 32
The Study 33
- The Man Who Knew 34
- Bible Study 37
- Living Words 38

Sunday Lessons 44
- Friendship of David and Jonathan 44
- David Spares Saul's Life 46
- Saul and Jonathan Slain in Battle 48
- David Made King Over Judah and Israel 50

Society of Silent Unity 53
- Class Thought and Prosperity Thought 53
- Thoughts for Daily Meditation 54
- Extracts from Letters 54
- Silent Unity Healing 62

Publishers' Department 77

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THE GRACE OF GIVING

EDNA L. CARTER

As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.—II Cor. 8:7.

PAUL, in his second letter to the Corinthians, makes a stirring appeal to them for a generous gift to their poorer brethren in Jerusalem. In this message he suggests some principles of giving that are always applicable, for giving is a grace which has much to do with spiritual growth in all men at all times. Without this grace, the soul shrivels; but where giving is practiced as a vital part of Christian living, the soul expands and becomes God-like in liberality and generosity. Restoration to the likeness of God cannot be complete unless mind and heart and soul are daily opening out into that large, free, bestowing spirit which characterizes our God and Father. It is not surprising, therefore, to find that our text classes the grace of giving with faith and knowledge and love.

In his first epistle to the Corinthian church, Paul had suggested a very simple, practical plan for the exercise of the spiritual grace of giving. It was this: "Upon the first day of the week, let everyone of you lay by him in store as God hath prospered him." That is, each member was asked to establish a treasury. It was to be the Lord's storehouse and they were to put their offerings into it regularly and proportionately. In adopting this plan, the offerer became a steward of

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the Lord's goods and entered upon the discipline and training necessary to make a good steward, for it takes wisdom to know how to dispense the bounty of God.

Probably no simpler way to begin one's growth in the grace of giving can be suggested for our own day. Those who have followed this course have usually had more to give than they had thought possible.

That the plan may be entirely successful, several things must be observed. First, there must be a willing mind. "If there be first a willing mind, it is accepted according to what a man hath, and not according to what he hath not." "God loveth a cheerful giver."

Second, giving must be done in faith, and there must be no withholding because the offerings seem small. Instances of giving in the Bible record, counted worthy of special mention, commendation and blessing, are those in which the gift was small. The widow who fed Elijah in time of famine when she had only a little meal and a little oil in a cruse, gave him a cake made of her last handful of meal, and for her faith and her free generous spirit she was rewarded with a plentiful daily supply of food for herself and her son as well as for Elijah. "And the barrel of meal wasted not, neither did the cruse of oil fail" (I Kings 17:16).

The New Testament furnishes an incident which sets forth this same truth, that it is not the amount of the offering but the spirit in which it is given that determines its value and power. "And Jesus sat over against the treasury, and beheld *how* people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living" (Mark 12:41-44).

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These widows, in their giving, exemplify what it is to give in faith. The results of faith are just as sure in this age and in all ages.

A third requisite in the keeping of the Lord's treasury is that the offerings shall be a just and fair proportion of all that one receives. The amount was settled by Paul and at the same time it is left to the free will of the giver. This statement may sound contradictory, but it will not if it is considered in connection with the measure Paul gave which is "as God hath prospered him." There is a certain definiteness about this and yet it admits of freedom to exercise individual faith, judgment and will.

Under the Mosaic law a tithe or tenth was required as the Lord's portion. Throughout the Old Testament the tithe is mentioned as a reasonable and just return to the Lord in acknowledgment of him as the Source of bounty. After Jacob's vision of the ladder with angels ascending and descending upon it, he set up a pillar and made a vow unto the Lord saying, "Of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:22).

The Spirit said, by the prophet Malachi: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for you have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sake, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts" (Malachi 3:8-11).

Here blessing is directly connected with faithfulness to the Lord's treasury; but gifts should be made

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because it is right and because one loves to give, not for the sake of reward.

Jesus gave the same promise of reward and increase for giving. Luke records it thus: "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38).

Promises and assurances of spiritual benefit and increase of God's bounty through the keeping of this divine law of giving and receiving, abound in all the Scriptures. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Prov. 11:24, 25). "He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor" (Prov. 22:9). "He which soweth bountifully shall reap also bountifully" (II Cor. 9:6). "Blessed are ye that sow beside all waters" (Isaiah 32:20).

Concerning the giving of tithes, it is worth while to remember that we are living now under the larger, fuller blessings of the gospel, and that it is therefore meet to give accordingly. If, under the law, a tenth was required, certainly no less is fitting now. One of the best incentives to generous giving is a keen appreciation of the favors secured to us by the redemptive work of Jesus Christ. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also, freely give us all things?" (Rom. 8:32). Freely ye have received, freely give." True giving is the love and generosity of the Spirit-quickened heart responding to the love and generosity of the Father's heart.

Along with matters relating to the filling of God's treasury, there come questions about wise distribution. To whom shall we give and how much and when? There are general truths that aid in settling these ques-

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tions, but even then each individual finds it necessary to trust the spirit of wisdom manifesting in his own heart, for there are no rules or precedents that can be followed in all details. This is as it should be, for it keeps active judgment, faith, love, sympathy and will. Diligent study of the underlying laws of spiritual giving will help one to exercise these faculties in accord with law. If we follow the spirit of wisdom, we will not give to anything that is contrary to the teachings of Jesus, but every penny will be spent in the furtherance of the good news of life which he proclaimed and the Brotherhood which it is his mission to establish among all who become Sons through him.

There is a double joy in spiritual giving; first, that which attends the laying of the gift upon the altar as it is placed in the treasury; then the joy of sharing with others our share of bounty. Out of the Lord's storehouse we pay our debt of love and justice, and the knowledge that we are meeting the law is one of the blessings of keeping a treasury unto the Lord. Justice comes first; then generosity.

Giving is a part of worship. Even the heathen recognize this, for always we find them coming with offerings to worship before their idols. All ages and dispensations of the revelation of God to man have been alike in requiring gifts as part of worship. In this age more is required, even the giving of oneself with all that one is and has. This is a privilege that carries with it immeasurable benefits, for it looses one from the personal life, unifies him with the universal and so opens him on every side within and without to the inflow and out flow of the life and love and favor and grace and bounty of God. This is the blessed result of faithfulness in the exercise of the grace of giving.

"Honor the Lord with thy substance, and with the first-fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—Prov. 3:9, 10.

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[EDITORIAL NOTE—In connection with the foregoing article on "The Grace of Giving" our attention has been called to a demonstration of the law therein described by a Methodist congregation in Geneva, New York. The article was written by Mary Dewhurst for the "Outlook." The following extracts will give the reader an idea of how this demonstration was carried out.]

THE CONVICTION OF A SKEPTIC



A STRANGER in Geneva, New York, notices first the massive gray-stone Methodist church, which dominates the main street and throws its English Gothic tower skyward with a valiant air. It was built by working people, and so recklessly built that the congregation found itself saddled with a building debt of $82,000, a weekly budget of $230, and an income of less than one hundred dollars. In two years the debt has been cut to $49,000, and the weekly income is nearly $300. The church has more than a thousand members, of whom 350 are "tithers." A tither is a person who sets aside one-tenth of his income for Christian activities. These Geneva Methodist tithers are doing more than pay for their church; they are pioneers in a financial policy which bids fair to spread through Methodism.

When the Centenary Commission of the Methodist Church, the organization which is preparing for the centenary of its Home and Foreign Missions, asked me to go to Geneva to write the history of its Tithing and Stewardship Movement, I was scarcely enthusiastic. I doubted if I would find much of a "story," and, with war-giving and war-saving in mind, I doubted if I would be sympathetic toward what I found.

Nevertheless I was curious to talk to these people who found it possible to give so much in the face of rising prices, war charities, and added taxes. How did they do it?

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My directions led me first to the town's principal shoe store, where I asked for Mr. Cassatt.

"We tithers," he said, proudly, turning to me after waiting on a customer, "don't feel that we begin to *give* until after we have returned our tenth to the storehouse. I've already paid in $700 on the church debt, and have pledged a thousand more in ten years. By that time I hope to wipe off the $2,500 mortgage on my own home."

I tried him with a mean attack.

"Doesn't your wife ever tell you that you could own your own house sooner if you didn't pay so much on the church?"

"No, she doesn't. She's not that kind," he answered, promptly. Humiliated, I went elsewhere to seek understanding.

Mrs. Silver, a young and pretty widow, lives with her four children in a shabby little house overlooking the big frozen lake. She was introduced to me as one who had just joined the Tithers' Association and wanted to give one-tenth of the dollar a day she earned by sewing bags for the near-by flour-mill.

"I guess I can give one bag and trust Him to stretch the other nine," she explained. When I spoke of fuel and food and clothes, she agreed, smilingly, but said:

"There's always money spent foolishly which could be better spent by the Lord, and it ain't right to rob him of what's his."

I went on down the frosty lake road to the home of Mrs. Silver's neighbor, Mrs. Hardy.

"What do I think of tithing?" she repeated, as she brought me into the neat, warm kitchen. "Why, if I didn't tithe I'd be picked as clean as a bird. I've got to tithe to keep goin'."

"But what does your husband say about it?"

"My husband is a drinkin' man, as I guess you've heard. He says I sha'n't touch a cent of his money, so

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I take a tenth of what is left after I've paid for food and rent; sometimes it's only five cents, sometimes it's ten, but whatever it is don't belong to me."

When I returned to the church, I found a meeting of a group of ministers from near-by parishes, gathered to learn the technique of putting tithing before their congregations. There were sixteen, most of them young fellows with bluff ways and honest faces. They came from farming communities and had the hard task of persuading the New York farmer that a tenth of his produce did not belong to him. I was amused at the naive way they ran business and religion together, and at first I was genuinely shocked at the familiar way in which they addressed the Deity. Their homely speech seemed blasphemous until I grasped the fact that no disrespect was intended and that they but put into practical expression the philosophy of pantheism.

"A man looks up into Jesus' face and says, 'Lord, I surrender; all to thee I owe.' And the Lord says, 'If you mean business, what are you going to give?' "

"The Lord's no fool. We get our business sense from him, along with every other good thing."

"Why wouldn't the Lord take care of the tither? He knows he gets his money that way to carry on his work. If he owns a tenth of a business, he'll see that it don't suffer."

When they knelt for prayer, I found I liked their "Amens" and "Yes, Lords" and "Hallelujahs" chiming across the speaker's invocation. It all had a lively sense of intercession and emotional validity.

Later, some of them told of their experiences, especially of the rewards reserved for those who clung to their stewardship.

"You'll never find a tither in the poorhouse," one said, and another, "I'm a parson on six hundred a year; and I found I had to tithe to get out of debt."

One told of a man in Syracuse who tithed regularly when the tenth was only ten dollars a month; he pros-

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pered until it grew to a hundred dollars. This looked too big to relinquish, so he gave up the practice. Disaster followed, until he was brought to poverty and humility. He began tithing again, and now he is on his feet financially and spiritually.

"I want you to hear the story of Mrs. Gordan," said one young minister. "She has a masterful, loud-spoken way about her, which made some of us in the church think she ruled the house. I guess this story shows who is master. She told it to me last night after prayer-meeting.

"'"Gordan," I says to my husband, "this week you'll have to take your tithe money or go hungry. There's nothing in the house to eat, and there's no money to buy anything."

"'"Wife," he says, "I guess we'll go hungry."

"'"But, husband, the Lord means you to work, and you can't work if you don't eat."

"'"Have we enough to buy bread?" he asks.

"'"Yes, there's enough for bread and maybe butter, and there are some potatoes left from that bushel last week, but that's all there is."

"'"All right; this week we'll eat bread and butter and potatoes, but we ain't a-goin to touch the Lord's money."

"'And just the next day the postman brought us a letter, and in it was five dollars that we had loaned two years before and given up for a bad debt.'"

But the best story came from Syracuse, where a manufacturing concern has put the tithe into its articles of incorporation. It is a business for making dish-cloths, and has five directors, four of them brothers; they employ about seventy-five people. There is a clause in their constitution that ten per cent of the profits must go for "Kingdom work" before any dividends are paid. The business prospered, and the directors wanted to expand with new machinery and additional capital. They went to the bank and asked to borrow $25,000.

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The president of the bank knew the concern, thought it a good proposition, and offered to float their bonds. The bank's lawyer went over the company's books and papers, found the tithing clause in the articles of incorporation, and called a halt. He pointed out that interest on bonds is always a first lien on a company's income; that here there was some other claim ahead of interest, and he advised that the articles of incorporation be amended to strike out this absurd clause before money could be safely loaned.

When the directors learned of this, they held a prayer-meeting to decide what they should do. After prayer and hymns a secret vote was taken as to whether the offending clause should be cast forth. "Yes" meant that they would yield to the bank. "No" that they would retain the provision. On counting the votes there were five "Noes" in the ballot-box, and the company has gone on with its old machinery and its old capitalization, but doing the biggest business of its experience.

As I took the train for New York I found myself believing the unbelievable. I had not met any one who wanted to give up tithing. I could not make any one admit that it was irksome or a hardship. In the past four years, all over the world, sacrifices for patriotism have become commonplaces. But we had grown a long way from the pains and privations of the early Christians. We had forgotten the blood of the martyrs. It might be that their seed was quickening and a new spirit about to appear. Perhaps the indictment of Christianity that many had felt this war to be might yet be quashed and the Church return to its old-time leadership through the hard road of sacrifice and self-denial. —*Mary Dewhurst in the "Outlook."*

"There's only one thing that will satisfy your eyes, that's sight. Only one thing will satisfy your ears—hearing, and the only thing that will satisfy your soul is God!"

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WHAT IS BEAUTY?

GEORGE CROUCH

"She was very beautiful and said, 'I will go in to the King, and if I perish, I perish'—but she did not perish because she had beauty."



AVE you ever sat on the seashore, and longed to be on another shore in the distance, which seemed more beautiful. Have you watched the ripples on the water tickled by the wind, in fun, and the little waves dancing and jumping in delight as they played together. Have you heard the wind sighing and cooing among the trees, and the leaves talking, rustling, and whispering in response. Have you?

But beyond all these have you seen the dawn of day, the salmon-pink, the sliver-grey, the amber-gold of glory as the sun rises. Then the little birds tweet and preen their plumage and prepare to send forth the loveliest melody from their hearts and sing their prayers of praise to God for the new day. "How lovely are these messengers which bring us the gospel of peace."

Have you seen and heard these things? Has a little pulse throbbed and stirred your innermost being so that you felt a finer and better man for coming into touch with God's beauty, or are you merely an observer of the beautiful? Every common thing is beautiful, but everything has not beauty.

Beauty is not skin deep. It is too deep for words. It cannot be defined. "Eye hath not seen, nor ear heard, neither hath it entered the heart of man the 'beauty' prepared for him."

Beauty seems to be a quality, which can be possessed, given away and used, but the possession of it does not make the possessor the owner. It is God's gift to man to use and keep for him. It is a loan of precious substance, fragrant and sweet, which must be

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used so carefully and intelligently that it accumulates in volume and power. When the father asks the return of this loan, he expects interest to be paid by the son who has used it. The son must shine before men so that they are drawn by the beauty revealed.

Being physically beautiful is no indication of possessing beauty. The one a surface attraction, so potent that next to gold, is more sought after than any other thing; the latter is a grace, white as snow, clear as crystal, and as radiant as the sun. It is a jewel set in the heart called holiness—wholeness in God, wholesomeness in man. This beauty is so pure as to be acceptable to God. It is the Spirit of the Father renewed in man, so that man has clean hands, a pure heart, and doth not behave unseemly. "Worship the Lord in the beauty of holiness." "Appoint signs unto the Lord that should praise the beauty of holiness." "How great is the Lord's beauty."

The secret of beauty is only to be found by those who are prepared to receive the hidden meaning, those who have eyes to see, ears to hear, and hearts to understand. "No one but God and I know what is in my heart." But beauty, being in the heart of a man, shines forth without effort or ostentation, and other men know it, although they may not understand. Beauty, holiness, wholeness, wholesomeness have an attractive force. They are so genuine that men are drawn to them, by them.

Beauty seems to be sensitiveness, a quick undeviating perception of goodness and truth, an unhesitating clearness of vision to act spontaneously in a way that is pleasing to God. Beauty is a wireless current connecting the heart of God with his child, and reveals in a flash what to think, what to say, how to act under every condition of life with the assurance that God is the motive power directing the course to pursue. "Let the beauty of the Lord be upon us to establish the work of our hands upon us." The Spirit of the Lord is upon

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me . . . He appointeth me . . . to give beauty for ashes." So the child of God, who possesses beauty is appointed to give it away for ashes.

Ashes are the refuse of things consumed, the dross, the dregs, the dissatisfied regrets that remain to those who fail to connect with God. They seek the glamour of the beautiful, accept it as the real and permanent, only to find at a latter period, ashes. When this is realized, there is hope. The giving of beauty for ashes to another is revealing the real, the lasting, the all-ness, wholeness, holiness of God in all his creations. "In all thy ways acknowledge him, and he will direct thee."

The cold ashes can then gradually warm, glow, and radiate heat again. The father offers the choice of his beauty even to the ashes of life, and man lives again—not a half dead ænemic existence—but as a healthy palpitating being of spirit. God's laws are invariable, obedience to them is never pressed, and the choice of this beauty is optional with man. But man merely remains ashes until he knows something of God's beauty.

God's beauty is priceless. It is free to be taken when needed. It cannot be earned; it cannot be deserved. When a man possesses it, then God wants it again on the coöperative principle. "The King greatly desires thy beauty for he is thy Lord: worship thou him."

The beauty of God is the motif and music of life, the well being, fine living, hearty, healthy, clean purpose, knowing you are right, staking your existence, your all on the trembling, impulsive quiver of the Spirit. It is an electric throb to you, the inward you which none can see or know but yourself, which directs you unhesitatingly to right, truth and goodness. Then the perfection of the beauty of God hath shined in you, and for you, and you are wholesome. "Without holiness none shall see the Lord." Life should not be one of self-discontent, self-abnegation, self-abasement. There is no self-condescension in beauty or goodness. It is

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self-satisfying and self-inspiring in contributing to God's purpose and scheme of our being. Our beauty is of God. It suffices—modestly, sensitively so.

The self satisfied man or woman is the one with whom God works. They are instruments overflowing with an abundant supply of beauty and seek an outlet to attract others to the ways of the father. Beauty is bounding and leaping to express its greatness and goodness to all life and exercises restraint only in the ignoble and ashes process.

God smiles in the lives of those who reflect the glory and sweetness of his gentle soothing presence. The passing from sin and death—that discordant, inharmonious attitude towards God—to goodness and life, brings the revelation of beauty and what it means to a hungry and thirsty man.

SERVICE AND LOVE

EVA MIGNON ARMISTEAD

Lord, how would I best serve thee?
Not as the serf, with cringing mien and menial tasks,
But as a prince would serve his king—
Most regally and royally,
With crowned head erect, in royal garments clad,
And all the jewels of my soul ablaze:
In Spirit and in Truth would I serve thee.

Lord, how best show my love for thee?
Not with the pomp and riches of the world;
But let me hold the cup of water cool for thirsting souls,
Carry the basket with the bread of Life,
And give my bosom for the weary head—
Loving my neighbor as myself, would I love thee.

The great business of man is to improve his mind and govern his manners; all other projects and pursuits, whether in our power to compass or not, are only amusements.—*Pliny.*

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BEYOND MASONIC SYMBOLS

[The following detached extracts from "Three Master Masons," a book by Milton A. Pottenger, a 32d degree Mason of St. Joseph, Mo., will be especially interesting to the students of Truth who have discerned the unity between esoteric Christianity and Freemasonry.]



HIS IS the true initiation. Ages ago, we are told, the Egyptian hierophants, after trying most severely the physical endurance and devotedness of their initiates, displayed to them certain symbolic representations, explaining to them nothing, but leaving the neophytes to discover the meaning for themselves. Some there were who discovered nothing, and who thus gained no wages for the trials they had endured; others, however, found their intelligences gradually awakened. New conceptions formed within their brains under the stimulus of the symbols which were kept constantly before them. Then followed spiritual unfoldment, the arousing of new perceptions, the development of latent powers, the leading of the quickened inner self into channels previously unknown. The blind were brought by ways that they knew not; they were led into paths that they had not known; darkness was made light before them, and crooked things straight.

As the body of the individual is the medium or vehicle through which the individual mind or spirit expresses itself, so the universe in its entirety is the body or medium through which the universal mind or spirit of God finds visible expression. . . . The spirit or mind of man acts through all his parts or members and organs of which his body is composed. He is glorified—made manifest—in and through them. As they respond to his will he is joyful. . . . Man's physical body is a reflection of his mental or spiritual body, and just so the physical universe, including the sun and the starry heavens, is a reflection of the spiritual or mental uni-

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verse, quite as real from the standpoint of mind as the material universe is real from the standpoint of matter.

Every man has his ideal woman. Every woman has her ideal man. Being unable to make the divine union of marriage (a union of the lower self with the higher, which simply means to recognize one's own conscience), they take a substitute, and the union intended really becomes a separation, as the substitute wife or husband proves to be more attractive than the higher self. . . . Marriage then becomes a symbol of a universal law. It tells us in symbolic language that man has a bride or nature; that his own spirit or nature is his bride. . . . Every human soul is a reflector of divine love; every world is a radiator, by the medium of the life upon it.

If you had the power to speak the truth from the standpoint of soul, you could command the world to dissolve and immediately it would disappear. Truth is a most fearful and powerful weapon.

Masonry is a progressive moral science. It is taught by allegory and illustrated by symbols. An allegory, as you know, is not the truth, but something calculated to hide the truth, and yet so constructed to reveal it to those who possess the power to look behind the scenes or read between the lines.

Each human being is a soul or an idea of the great soul, the universal mind, and the only way a soul gains wisdom is by repeated births and deaths, each life or expression being an added strand in the cabletow of the individual life. . . . If, then, in the realm of the soul there is no time, you can comprehend what Christ meant when he said, "Before Abraham was I am." Masonry teaches, then, by its symbols the laws of soul growth, or the unfolding of wisdom and the revelation of truth; and the candidate is a symbol of the soul of man, while the lodge room is a symbol of the universe. . . . Knowing that the fountain of life resides within himself, that its waters are pure or defiled according to

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the condition of his own mind, he comes into a realization of the fact that he is now a Freemason or builder, and no longer bound by the cabletow of necessity. No longer does he mechanically respond to the demands of time like the wheels of a clock. Being a free worker in the great temple of the universe, and knowing that every soul is, like himself of God (the Universal Mind), and destined for the same goal, he need take no obligation to regard man as his brother, neither need he be sworn to protect the virtue of woman; because he sees in every woman his own mother, sister or daughter, and in every man a brother. Simply to discover these virtues as being at his command, however, is not sufficient. He must incorporate them in his daily life by living them, as he comes in contact with humanity.

There is an ancient legend in connection with the building of King Solomon's Temple, which relates that all the stones and timbers that were used were prepared in the quarries and forests of Lebanon, transported to Joppa on the sea coast, and then floated to the temple, where they were fitted into place without any further hewing, cutting or shaping. So perfectly were the materials prepared that the various parts fitted together without the sound of any metal tool being heard.

This is simply a Masonic kindergarten story, setting forth the labors of the soul during the nine months of gestation, for the materials that enter into the formation of the human fœtus are floated to it through the umbilical cord, and the work of building is done from within. Pure arterial blood from the mother's heart is sent through this umbilical cord to the builder, the soul, which works in secret and not having mortal eyes in darkness, erecting a physical temple for its future habitation, and the materials are fitted into place by the supreme power of love.

If we could think of God, not as a person nor as a spirit, but as Divine Mind, we might then come nearer comprehending what Job meant when he said: "There

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is a spirit [mind] in man, and the inspiration [breath] of the Almighty giveth them understanding." . . . A compass describes a perfect circle, and a perfect circle is without beginning or end. It is therefore, a symbol of Divinity—the infinite, perfect mind, that mind which is limitless, boundless, and which includes within itself all real things—that mind which is at once all things, and yet no particular thing. . . . As the mind of man enlarges, and as he grows mentally and his consciousness enlarges, his sphere of activity and usefulness enlarges. He comprehends more of the Divine or Deific mind, and he finds himself the center of a larger world of thought. As a point he remains the same, but his mental sphere or circle of consciousness enlarges.

Give your mind freedom of action; place no restriction upon your search for truth; allow your mind full and perfect expansion, and your circumference of thought will expand into regions of unknown bliss and wisdom. Mortality will be swallowed up in immortality. Man is mind. He is constantly working in mind, and his mental picture language is followed by his word language, for he first sees his plans in a mental picture, and strives to externalize that mental picture.

We do not know what perfect health and harmony is because we believe in sickness. . . . Seeing is a mental faculty. . . . Just think for a moment how absolutely impossible it would be for a perfect mind, such as the Divine Mind must be, to conceive or give expression to an imperfect thought, which would necessarily be the process if one person or human being should be created more perfect than another. How could one idea be more like God than another—for that is all we are, simply ideas of the Divine Mind?

Adam is a human name applied to one man whose dominant principles were not innocence, childlike faith and pure-mindedness. . . . Pre-Adamic man was perfect in body and mind; he had no other mind but the Divine Mind. His trust was in God (himself) and he

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feared no evil for evil was unknown. All were of one mind. If you and I could read and know each other's minds, language would be unnecessary; or at least it would not be necessary for us to use our vocal organs, and clothe our ideas in audible words and sentences. We would not divide the raiment of truth.

The world, including man, is a compound idea of infinite mind, and Jesus the Christ the most perfect type of man so far evolved. He claimed to be conscious of life before Abraham was, and to be at one with God before the world was in existence. . . . Disease cannot be of the creative mind, for the creative mind of God could not make disease and pronounce it good. Therefore it follows that pain is not of divine origin. . . . In the twenty-eighth degree of the Scottish Rite, the candidate is instructed as follows: "God is the principle of everything that exists, and the Father of all beings. He is eternal, immovable, and self-existent. There are no bounds to his power." "God is the first; indestructible, eternal, uncreated, indivisible. Wisdom, justice, truth, mercy, harmony and love, are all of his essence, and eternity and infinitude of extension. He is silent and consents with mind, and is known to souls through mind alone. In him were all things originally contained, and from him all things were evolved. From the divine silence and rest, after an infinitude of time, was unfolded the Word, or the Divine Power, and then in turn the mighty, ever-acting, measureless intellect; and from the Word were evolved the myriads of suns and systems that make the universe; and fire and light, and electric harmony, which is the harmony of spheres and numbers; and from the intellect, all souls and intellects of men."

He is in constant communion with God, who speaks to him through the medium of conscience, and as the sound of the gavel is obeyed by the fraternity, so should the individual Mason respect the sound of the gavel of conscience, for it is the word of the law—the Master.

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It is to man's recognition of time that he really owes his downfall. Before time began or was known to man he was an immortal, but when he recognized time he became mortal, and therefore subject to death. With God there can be no future and no past—but one eternal Now. Time belongs to worlds—to planets—suns and systems of suns. . . . It is the false belief of heredity that like begets like. . . . Truth being impersonal, it follows that our father and mother are principles and not persons, and to such degree as we can think, speak and act truth, we are like our Father which is in Heaven, and the mantle of truth remains undivided. That is personal and individual which has limitations, boundaries and form and which are subject to change. That is impersonal which cannot be confined or limited, and which is forever the same under all conditions. You as an individual understand the impersonal principles of mathematics, such as multiplication, division, addition and subtraction, and while you comprehend them they are also the property of anyone who can grasp them; but their comprehension must be mental.

If the Christ had had no other possessions than were visible to the physical sense at the time of the crucifixion, he would never have been seen or heard from after his body had been deposited in the tomb. But he had other possessions and those other possessions are the real secrets of a Master Mason, and are indestructible. . . . Every Mason is told that he is not only a humble workman engaged upon a spiritual temple, eternal in the heavens, but that he is a living stone in that temple, and that he is to present this stone (his mental body) to the Supreme Architect without a mar or blemish. The culminating lesson of the Master's degree is the demonstration made to prove that life is eternal, and that it requires a master of life's principles to speak the Word of Life that raises the dead.

God is omnipresent. You have but to ask a men-

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tal question, earnestly desiring a spiritual interpretation of the emblem, and the truth will be revealed to you. You may accept it as axiomatic that in no other way will the true Master ever recover the Lost Word or discover the Grand Secret. . . . Mary, the mother of Jesus, discovered or perceived the spiritual law of God within her own consciousness and gave to that mental conception a physical body; in other words she established the mind of God in human form, and thus was established on earth the kingdom of heaven or the laws of divine mind.

The most noble gift of heaven to humanity is love; and woman is the embodiment of love. She is, however, powerless to express or manifest her love without the presence of wisdom or the male principle, the plumbline. . . . Faith is knowing that what you may pray for is already created and in existence in the Divine Mind and only needs recognition by yourself to become a reality. . . . Love is the Mother mind; Wisdom is the Father mind. Truth is the hypothenuse or the Word of God—that which is to become flesh and dwell among men. . . . The Masonic legend states that Solomon had the wisdom to "contrive" the house, but Hiram, King of Tyre, furnished the "strength" to establish. This is a very brief but accurate account of the female principle, as personified by Hiram. The feminine principle is as often crowned a ruler as the masculine. Therefore King Hiram, though a man, could represent in the legend the female principle. . . . So long as man dwells in houses made of clay, or houses made by the exercise of the five senses, he is a Fellowcraft Mason, mistaking his human education for divine wisdom.

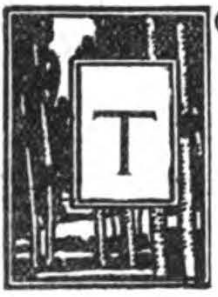
Evil is the darkness of mortal mind, in which the light of the attributes of God is present, but the darkness comprehendeth it not.

Prayer is as much a law of the mind of man as gravitation is a law of matter.—*E. E. Jenkins.*

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TO KNOW, TO DARE, TO WILL AND TO BE SILENT

DAVID



TO KNOW with that all-understanding knowing that is of the Infinite, so I am one with that Mind and see all things in right proportion, as they are in Truth; to see the face of God in every cell, plant, flower, man, and recognize his touch in every act; to know at all times in all things that God is made manifest. And yet to dare to see the human side of pain, of wilfulness, of loneliness; to dare to face the ills man-wrought; to dare to look square in the face the seeming wrongs and injuries and loss; to dare to call man God when he seems quite the opposite, a very devil; to dare to call all found and mine when all seems lost; to dare to face the issues man made, knowing God is on all sides and right is ever manifest when left to work its righteous way; to dare to see the wrong, the craven and misshapen side, to dare to look upon the other side and still see God; to dare to play my part as God would have me do, to take my share in this great life nor fear to follow where the way seems drear, and still to know 'tis thus I shall find happiness.

And so I will to do. I will to know all in the understanding of the Infinite One. I will to dare to see the outer seeming and to ne'er lose heart nor faith in the fair inner meaning. I will to see the plays, the masques, the homely things of life. I will to dare to face the outcomes of my inner thoughts, knowing I do but follow swiftly as I hear his voice and just as clearly as I get me still. I will to be and do the highest there is in me and to see that all about me do the very same. I will to let men live nor in one jot or tittle interfere. I will to leave each one to his own Self, that is of God and

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know that he is right. I will to will his will in all my life, to do his will, to be his will.

And that I may in this succeed I must be silent. Be silent when the outer cries to me to speak and tell my inner thoughts and secret hopes and fears; be silent when it seems to burn and tear my heart out with the longing to express all that I feel and have gone through; be silent when another soul would take from me the lessons I have learned; be silent when another soul would think to help me lift a weight of woe; be silent, for I know with that full knowing, only One can give and take away, only One can safe relieve the inner weight of woe and sense of injury, of doubt and hurt of outer things; only One can take away and swift replace with peace and understanding that is infinite, serene and satisfying; only One—the Silent One—my King.

So shall I silent be, and still when others call on me or that within me seeks to send out calls; be silent till my Lord shall bid me speak in tones of Life and Love, in words of victory, of peace, in words of wisdom, strength and joy, sure knowing all is right and free and very God.

So do I know, so do I dare, so do I will, so am I silent. Thus know I all, thus dare I all, thus do I his will, thus hear I swift his call and answer fearlessly and unafraid, serene and sure in the clear knowing, there is but One—God, Christ and all mankind.

LOVE!

VIRGINIA PHELPS

Thou deep compelling force of life!
Thy touch hast stilled the hate and strife.
Thy vital spark set in the heart
Bursts into flame, that rends apart
The rock-ribbed walls of sin
And lo! we see the Christ within—
The vestal at the altar fire!

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MARY A VIRGIN

In a recent Unity Magazine—March, 1918, page 258—you are made to say that according to the Bible we are to understand that Mary, the mother of Jesus, the Christ, was the earthly mother of other children.

My reading of late, as well as hours spent in pondering these things in my heart, has led to the positive conviction that Mary was always a virgin.

At the age of fourteen, she had refused to be betrothed, and after some "priestley parleying" it was agreed to let the blossoming rod decide the matter. In consequence, she was betrothed to Joseph, "an aged widower."

If you will read the Wm. Hone (London, 1820) Edition of Apocryphal New Testament, and especially "The Gospel of the Birth of Mary;" the "Protevangelium by James the Lesser, Cousin of the Lord Jesus," you will receive a wonderful light on this vastly important subject of Mary's abiding virginity, which means so much—being tremendously vital—to the thousands whose feet are pressing out the wine of regeneration.

Perhaps you have been over this ground thoroughly and are established in your opinion. As for me, I am unwilling to believe that Mary, who started her Son in his ministry by her *insistence* at the marriage in Cana, could, or would, have descended into the bogs of generation. She had been accepted as the vehicle of manifestation by the Lord of Heaven and of earth.

In this apocrypha cited, is the remarkable, and often quoted, "Fragment in Clement Fifth:"

"For the Lord himself, being asked by a certain person, when his kingdom should come, answered: 'When two shall be one, and that which is without as that which is within; and the male with the female, neither male nor female.'"

Also permit me to call your attention to the Archko

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Volume, made from transcriptions and translations of records in the Vatican, Rome, and Church of St. Sophia, Constantinople. Translations by Drs. Mac Intosh & Twyman of the Antiquarian Lodge, Genoa, Italy.

In this amazing little volume, you will find on page 89 in Gamaliel's Interview:—"Jesus taught, '*God is Spirit and God is Father;' and he said these are the only two things essential for man to know.*"

When we remember that Gamaliel was the grandson of the great Hillel and it was he at whose feet Paul was educated, we realize what those words of testimony mean. In the Archko Volume you will find the famous Hillel Letters.

It is my belief that the brothers of Jesus were the sons of Joseph by a former marriage. The action of our Lord in commending Mary to John is one proof—in my mind. Else, why did not Mary's younger "sons" if there were any—care for her?

Having read Unity Magazine for twenty years—and more— with joy and gratitude, I feel the inward urge to write as above.—*Frances Wadsworth Johnson.*

DIVINE PROSPERITY

"*All that the Father hath is mine.*"

"Then why am I not in possession of it?" asks the average man.

We answer, "Because in the 'brawl for the means to live' you have overlooked the important fact that the possessions of the Father are not in stocks and bonds, but are the divine possibilities implanted in the mind and soul of every man."

It is through the mind of man that ideas are born into being. It is through the soul of man that God's wealth of love finds its avenue for expression.

It has been said that the mind of man is a crucible

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in which the ideal is transmuted into the real, and that this process of transformation is the spiritual chemistry which we must learn before we are ready to enter the great laboratory of the Father's Substance. There is no lack of material there. Every one of us has the opportunity to bring forth from this Resource according to his thought and purpose.

Health and prosperity and all our good comes through the awakening consciousness of spiritual power. When we understand this, every man becomes the supreme being of his own life and affairs, and no good nor evil can come to him except he make it possible.

Opulence of consciousness will express itself in opulence of manifestation.

Spiritual power is creative, and is not dependent upon material securities.

The inexhaustible energies of nature are at our service when we learn to make confident demand upon them.

Disease and poverty will never enter our domain unless we invite these ideas through belief in them, and they will never stay unless we entertain them. This consciousness of power is one of the delights of our Divine inheritance, but we must know how to apply it righteously.

QUESTION AND STATEMENT

ETHELIND LORD CAMPION

Is that which we call Life a *material* substance?

Is *Life* ever dead, inert, weak, sick, unhappy, or incompetent?

Do we not instinctively recognize *life* as force, power, energy?

Yet even force, power, energy, must be backed by something, must originate in something more comprehensive, more inclusive, than itself. We name this something Mind, or Universal Intelligence.

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You may call this Intelligence Spirit, or God, or Law, or the Great First Cause, or what you will. It is the One Original Life and Substance; that which stands back of, or under, all manifestation, though men call it variously.

Is the physical man the *real man?*

Is your body *you?*

What *are* you?

What is it in you that feels, that loves, that *thinks?*

Is not the *mind* in you, the "I," the Real Self?

Is not that Real Self in the last analysis, Intelligence?

Does Life or Intelligence die or change or ever in any way cease to be *less* than itself, or other than itself?

Must it not contain within itself *all* power, *all* wisdom, and is it not universal in its action, and present *everywhere?*

Who, then, or what, limits you or hinders you from having all you need or can use of this Mind or any of its attributes—Life, Love, Wisdom, Power, Happiness, Abundance?

Is it anything or anybody outside of your own *thinking?*

You believe you have *some* life, or you would be dead; *some* power, or you could not exercise your muscles; *some* wisdom, or you would not be aware of life; *some* love, or you would not care to live; a *little* happiness, or you could not conceive the bliss of happiness. You believe in a little of the good of life and so the dynamo of your thinking apparatus generates just the exact amount you believe in! Is that not reasonable? And the divinest justice?

If you desire more, then *change your mind.*

Demand more, and *more, and more* of Universal Good, until every atom of mind and body is *satisfied* and no longer hungry or starving. Demand until you are *rich* in satisfaction, no longer poor and unhappy. You may have *all you can use,* if you will but believe

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that you can! "I will keep him in perfect peace, whose mind is stayed on me, for he trusteth in me."

Meditate thus: I believe in Universal Intelligence.

I believe this Intelligence is Good, and only Good.

I believe that my *I Am* is my means of contacting in consciousness this Intelligence and Power.

I believe I can *enlarge* my organ of receptivity, increase my consciousness, and use, or manifest, more and more of this Universal Intelligence.

I believe that the life in me is *one* with the Universal Life and Intelligence, and so is unlimited and free.

I believe that in my Real Self *I Am* Intelligence.

I know I have a brain to function that Intelligence through.

I propose hereafter to use my brain to function Intelligence only, and more and more of it.

I demand *satisfaction*, and I believe it not only belongs to me, but that I can get it here and now.

It is so.

THE BEATITUDES

(Matthew 5:1-12.)

"He went up into the mountain," means that the *I Am* ascends into the higher regions of consciousness.

"He opened his mouth and taught them." The *I Am* becomes the open door through which spiritual truths are reflected into the common thoughts.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

Let those who think they have great spiritual acquirements give them up, become poor in spiritual pride, then the real kingdom with all its enduring riches shall be theirs.

"Blessed are they that mourn: for they shall be comforted."

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Those who cry and yearn for the Spirit shall receive its consolation.

"Blessed are the meek: for they shall inherit the earth."

Thoughts receptive to spiritual realities, though unseen, take hold of that invisible *substance*, "of which worlds have been framed by the word of God," and it becomes theirs—they possess it.

"Blessed are they that hunger and thirst after righteousness: for they shall be filled."

The sincere desire to do right—the longing for the pure, the just, the true, shall meet with fulfillment.

"Blessed are the merciful: for they shall obtain mercy."

Charity begets charity; love begets love. Forgive yourself, everybody, and the consciousness that there is "no condemnation in Christ Jesus" shall be yours.

> "The quality of mercy is not strained;
> It droppeth as the gentle rain from heaven
> Upon the place beneath it; it is twice bless'd;
> It blesseth him that gives, and him that takes."

"Blessed are the pure in heart: for they shall see God."

God is love, and they that love without the adulteration of selfishness, or the lust of sense, come into the very presence of the Good—they actually see God.

"Blessed are the peacemakers: for they shall be called sons of God."

The ability to say "Peace!" to the turbulent waves of thought, and have them obey, entitles man to the sonship of the Most High.

"Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven."

They who have withstood and overcome in Truth's righteous way the persecutions of sense thought shall have harmony within—the kingdom of heaven.

"Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you

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falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you."

When the shafts of ridicule and censure come thick and fast because of your steadfastness to Principle, ward them off by words and thoughts of rejoicing, because it is the evidence of the *power* of your thought and word. You are developing the Kingdom of Power within, which is the acme of all spiritual attainment. Do not resent persecution, but spiritually rejoice and you will not be hurt by it.

MEDITATIONS

Meditation—To engage in continuous and contemplative thought; to dwell mentally on anything; to realize the reality of the Absolute.

"A Buddhist never really prays; he only *meditates* on the perfection of the Buddha."—*Williams.*

I have more understanding than all my teachers: for thy testimonies are my meditation.—Psalm 119:99.

Intuition cannot be developed in consciousness so long as the idea of selfish gain predominates.

I Am affirmation: My intuition is illumined by the Spirit and dedicated to the Good.

Understanding the law of mind action, you will know how to harmonize all its faculties.

I Am affirmation: I am Spirit, therefore I am true, honorable, just, pure, lovely.

The higher must blend with the lower in order to lift it up. The Christ Principle is submerged in mental consciousness that it may resurrect it into eternal life.

I Am affirmation: Christ in me the hope of glory.

Discipline your thoughts with patience and perseverance.

I Am affirmation: The belief in the reality of evil,

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with all its negative accompaniments, no longer has place in my mind.

The intellect cannot perceive God as Spirit.

I Am affirmation: It is the central, spiritual *I Am* consciousness in me that recognizes and understands the one true God.

Love listens to Truth when intellectual righteousness refuses it audience.

I Am affirmation: *The patient love of God in my soul preserves my body.*

An understanding of the truth of Being does away with the belief in the reality of forms and shapes.

I Am affirmation: I am free from the limitations of mortal thought. I think and act in my Christ freedom.

Love is the greatest thing in the world.

I Am affirmation: The love of God fulfills its perfect law in me.

Before we can control the body organism we must affirm our ability.

I Am affirmation: All power is given unto me in heaven and in earth.

All action and all growth is preceded by desire.

I Am affirmation: My desire is to know the truth and live it.

The image you hold in your mind is built into your body.

I Am affirmation: Harmony and peace now reign in every center of consciousness.

The new life in Christ must be fixed in the consciousness.

I Am affirmation: My faith in the supremacy and power of the Spirit is everlasting.

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MAN! STAND UPRIGHT!

Man is timid and apologetic; he is no longer upright; he dares not say "I think," "I am," but quotes some saint or sage. He is ashamed before the blade of grass or the blowing rose. These roses under my window make no reference to former roses or to better ones; they exist with God today. There is no time to them. There is simply the rose; it is perfect in every moment of its existence. Before a leaf bud has burst its whole life acts; in the full blown flower there is no noise; in the leafless root there is no less. Its nature is satisfied, and it satisfies nature in all moments alike. There is no time to it. But man postpones or remembers; he does not live in the present, but with reverted eyes laments the past, or, heedless of the riches that surround him, stands on tiptoe to forsee the future. He cannot be happy and strong until he, too, lives with nature in the present, above time.

This should be plain enough; yet see what strong intellects dare not yet hear God himself unless he speak the phraseology of I know not what—David, or Jeremiath, or Paul. We shall not always set so great a price on a few texts, on a few lives. We are like children who repeat by note the sentences of granddames and tutors, and, as they grow older, of the men of talents and character they chance to see, painfully recollecting the exact words they spoke. Afterward, when they come into the point of view which those had who uttered these sayings, they understand them and are willing to let the words go, for at any time they can use words as good when occasion comes. So was it with us, so will it be, if we proceed. It is as easy for the strong man to be strong as it is for the weak to be weak. When we have new perception we shall gladly disburden the memory of its hoarded treasures as old rubbish. When a man lives with God, his voice shall be as sweet as the murmur of the brooks and the rustle of the corn. —*Emerson.*

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This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *Unity Magazine,* and students are invited to send answers.

The hearty coöperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation, therefore, comes as freewill offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

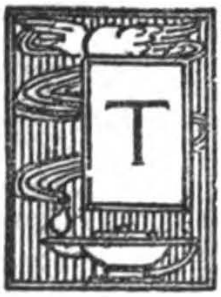
This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

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THE MAN WHO KNEW



HE Jew boy who grew to manhood at hard labor among the hills of Galilee knew what he was talking about. Four men, intimate with him during the years of his public activity, wrote their memories of some of his doings and sayings; and one of the four, John, especially reported his rules for living a successful and dominant life. John's conclusion, after the death of Jesus, is summed up in the statement: "Friends, even if our heart should not discover it, we have free approach to God; and what we may ask we shall receive from him when we regard his commands and practice those virtues in his sight."

All four of the reports of his rules for a successful life correspond in all their essential details. It is fair and reasonable to suppose that the statements of these intimates of this rugged Jewish reformer, this simple carpenter of Nazareth, express clearly his rules for a powerful, happy life. We will consider the reported words of Jesus only. His rules for getting what *you may desire* are direct and easily understood if we take him at his word.

"Ask and it will be given to you, . . . for whoever asks will receive!" Every one of the four men who reported his sayings and doings are sure this is what he said. Repeated again and again is the advice or order that we must "ask" always with the assurance that *we shall receive.* There is no question or doubt that what we ask for in the right way we shall receive. "I therefore tell you that whatever you ask for, believe that you receive it; and *it* [the thing *you* ask for] will come to *you.*

This man, whose life and words we are here considering, made the blind see, cured the insane, made the deaf hear, the lame walk, the dumb talk and said

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that if we asked in the right way *all the things* of the world would be subject to us. He said, "If you only believe, all is possible to the believer." And this man made good, he delivered the goods, he was a practical dreamer, a man who did things.

"The ideas that I have expressed to you are spirit and are life. . . . The Spirit is the lifegiver." Our life is an idea! A lot of thoughts that we are thinking is our "life!" "God is Spirit and those worshipping him must worship him in Spirit and in truth. . . . The ideas that I have expressed to you are Spirit." God is Spirit, the Great Idea, the Great Spirit, the Limitless Conception, the Universal Thought, the *Creator* and the *Created*, all that is is his idea, his Spirit!

We can have *anything* we ask for and there is *everything* in the Universe! What shall we ask for *first?* The instruction of the boy of Galilee regarding what is the *first* and most important thing to secure is definite and clear; and without the right guidance in our asking we are sure to go astray and not get the things that will make us happy.

So that there might not be any question in our minds as to the "things" to which he referred he specifically mentioned the grocery, the house rent and clothes problems. He said that, as important as they might *seem* to be, to take that part of life as incidental and that it would be cared for in lavish style, that the *first*, the important, basic, primal, requisite matter that should occupy our minds, our lives, our most serious attention was to "secure first the Kingdom of God and his righteousness and all these things will be ready," and he adds, "the Kingdom of God exists within yourselves."

Secure *first* the Kingdom of God within ourselves? Kingdom of God? Secure it? How? If the securing of this Kingdom of God and the right acting that comes with it will *make* all *our desires real*, make all our dreams come true, here is the very clue we are looking for! Here is the magic carpet, the Aladdin

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lamp, the fairy wand that will make this a wonderful life indeed, a life in the land of a wonderful loving God.

When you have secured this Kingdom, made it your conscious daily life, "all these things will be ready for you!" Yes, that is always what "happens" when we *first* make a working connection between our outer, our objective consciousness and our subjective or spiritual mind, when we make the securing of the Kingdom of God the principal object of our daily life. That is surely what the wise, wonderful lad of Galilee told his friends. And he told them how to enter this beautiful land, this Kingdom of God where *all* our wishes are fulfilled—he told how to secure this consciousness of *limitless* Love and provision for every desire of our hearts.

And this is the way. "I give you a new command, that you love one another; just as I have loved you, . . . for I am gentle and kind-hearted. . . . My yoke is *easy* and my burden is *light.*" Ask to be shown the way to be gentle and kind-hearted, the way to love one another as he did. Let the *purpose* of *your life* be to show this love in your work—every move of it every day—and you will become a *master* of Life as he is. You are a master of life *now* but have not claimed your full mastery.

If the thing you are doing is not *easy* and the burden light, you may be sure that you are not acting according to the rules. Love on another, not one himself. "Gentle and kind-hearted, my way is easy and my burden light!" That sounds attractive and worth while! "Easy!" "Light!" "All these 'things' ready, ask and it will be *given* to *you!*" And all this time we have been having this struggle and strain! What is the use when the way *is easy* and the work *light?*

"If my teaching remains in you, what you may wish you shall ask for and it will come to you." What *you* may wish will come to *you!* Can this be really true?

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Those are the words. What *you* may ask will come to *you*, be "ready" for *you*, if you *first* secure this Kingdom of God that is within *you*. Not once but many, many times this same statement. When you *do* obey this command that you love one another—if you *do first secure* the kingdom that is yours, when you *do* love in the way he directs, if his teaching *does* remain in you, then what *you* may wish will come to *you*. The *power to make your desires appear* comes to *you* with his teaching. This being true, to get at his teaching seems rather important.

In the meantime the Ever Loving One, the Gentle Father, is waiting for you to claim your own—waiting to give *you* what is *yours now*. The *way* is *always* open for *you*, on the above terms, to the land of happiness, and the fulfillment of your dreams.—*M. W. Grier.*

[All the quotations are from Ferrar Fenton's "New Testament in Modern English," which is an almost indispensable aid to anyone who wants to learn to control this Power of the Spirit that brings the Mastery.]

BIBLE STUDY

Seventh Day's Creation, as Given in Second Chapter of Genesis, According to the American Revised Bible: Its interpretation and Application in Individual Consciousness.

1. *And the heavens and the earth were finished, and all the host of them.*

The seventh day is the realization of fulfillment, resting in the consciousness that all that has been imaged in mind will come forth.

2. *And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made.*

Divine Mind's plans were finished. All is finished first in consciousness, and Mind rests from further mental activities. The "rest" precedes the demonstration.

3. *And God blessed the seventh day, and hal-*

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lowed it; because that in it he rested from all his work which God had created and made.

To "hallow" the seventh day is to rest in the stillness, quiet and peace of the silence of Mind. "Hallow" means holiness. Holiness is resting in the conviction that there is no inharmony in the Absolute Law, which is the Law of God. One creates and makes first in Mind through properly relating ideas that enter into any proposition one desires to work out.

The seventh day is the Sabbath day, that is, it is the day of fulfillment and rest in consciousness. Every day, or step of mind unfoldment, is holy unto the Lord, but it is on the seventh day, or final step in realization, that one approaches the fulfillment of the ideal imaged in Mind.

LIVING WORDS

In response to a universal request we offer the following prayers, blessings and affirmations.

CHEERFULNESS AT THE TABLE

An old lady who looked as though she might have belonged to the "Sunshine Society" all her life was asked by a friend for the secret of her never-failing cheerfulness. Her answer contains a suggestion for parents.

"I think," said the clever old lady, "it is because we were taught in our family to be cheerful at table. My father was a lawyer with a large criminal practice; his mind was harassed with difficult problems all the day long; yet he always came to the table with a smile and a pleasant greeting for every one, and exerted himself to make the table hour delightful. All his powers were freely given to entertain his family.

"Three times a day we felt this genial influence, and the effect was marvelous. If a child came to the table with cross looks he or she was quietly sent away to find a good boy or girl, for only such were allowed to come within that loving circle. We were taught that all petty grievances and jealousies must be forgotten when

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meal time came, and the habit of being cheerful three times a day under all circumstances, had its effect on even the most sullen temper.

"Much is said and written these days about 'table manners.' Children in well-bred families are drilled in a knowledge of 'good form' as to the use of the fork and napkin; proper methods of eating the various courses are descanted upon, but training in the most important grace or habit a child must have, that of cheerfulness at table, is too often neglected.

"The Orientals had no family ties of affection until they began to eat at a common table. Let the gathering at meal time be made the most happy hour of the day, and the influence on the children may be beyond estimation."—*Table Talk.*

TABLE BLESSINGS

Father, and Provider of every good, we thank thee for this food. We apply it in righteousness for the upbuilding of thy temple, our bodies, which we acknowledge as pure, blameless and holy in thy sight.—*I. O. S.*

Father in heaven, we ask thy blessing upon this food which has come to us from thee, the Source of all things. May it produce in us peace and harmony, and love toward all. In Jesus' name. Amen.—*G. C. H.*

Great Source of Blessedness! to thee again our grateful spirit ascends with thankfulness for this our daily bread. May it in transmutation carry thoughts of love and peace and joy to all! Amen.—*G. C. H.*

As we partake of the food before us let us remember that we give it the quality of our thought, and so eat in joy and thanksgiving that we may keep our temple whole and acceptable unto the Lord.—*M.*

Great Spirit of all good, as we come in contact with the divine energy through this food, may thy vitality re-

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store depleted conditions and impart that peace, love, and harmony that shall overcome limitations in executing thy beautiful will.—*E. W.*

AN EARLY MORNING REALIZATION

I look to thee, thou God of Right,
My Refuge, my Fortress, my Delight,
  Each breaking day.
No evil thing can me befall,
For thou art Good, and thou art All,
  Upon my way.

Father, thou knowest the strength I need,
For daily thought, and daily deed.
  This thou dost give.
To work for thee, thy children, too,
To love, forgive, uplift, be true,
  So let me live.

HOME BLESSINGS

The living Christ of God is in this house. His presence is felt as health in our bodies, order in our lives, and love in our ways. We see only the good, think only the good, and meet only the good.

A PRAYER

(Copied from Lord Coleridge, 1737)

Almighty God, by thy eternal word, my Creator, my Redeemer and Preserver, who hast in thy free goodness glorified me with the capability of knowing thee, the one and only absolute Good, the eternal *I Am*, as the author of my being. With inward prostration of my will and affection, I adore thy Infinite Majesty. To thee, great omnipresent Spirit, whose mercy is over all thy works, who now beholdest me, who hearest me, who hast formed my heart to seek and to trust in thee; in the name of my Lord and Savior, I humbly command and commit my body, soul and spirit.

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TRAINING CARD

Authors' Folder

"The Indwelling Spirit does the work."

I am—

To have Divine inspiration, rich, ready inspiration.

To have my thinking clear as crystal.

To have original ideas.

To have a clear, definite plan.

To keep my plan clearly defined.

To have Divine Law and Order.

To have logical sequence, vivid climax.

To properly finish, complete, perfect.

To round out my thought.

To have vivid imparting power.

To vividly portray real life.

To use pure English.

To have my English free, flowing, spontaneous, characteristic, vivid, pleasing.

To write that which is inspiring, helpful, marketable.

To write to supply demand.

To understand how to market my writings.

To be versatile and to just love my work.

To write very easily, without effort, with clear understanding.

To have a perfect passion for writing.—*Helena J. Martin.*

GLORY BE TO GOD IN THE HIGHEST

I am unfettered from all that is false.
I am unbound by the glorious Truth.
I am triumphant in the living Christ.

I am glorious in life immortal.
I am splendid in Love divine.
Let all that is within me praise him—praise him

I am the living expresion of the Christ of God.

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WHY WE SHOULD GIVE THANKS

Thanksgiving and gratitude open up all the channels of mind and heart Godward.

Praise quickens the latent powers of our Being, and brings into activity the best that is in us.

Rejoicing and thanksgiving set astir new purposes in ourselves and others.

It is blessed to give thanks. We increase and multiply our visible substance through thanksgiving.

A grateful heart is more to be desired than temporal riches.

Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."—I Cor. 10:31.

Before thou eatest, pause and raise
Thy thoughts to heaven in grateful praise.

A PRAYER OF THANKSGIVING

Virginia Benham

I thank thee for thy goodness,
Thy greatness I discern;
I thank thee for repentance,
By which I may return.
I thank thee for thy mercy,
The grace thou didst bestow;
I thank thee for thy patience,
Thy faith by which I grow—
Into my Father's image
And likeness to his Son.
I thank thee, oh, for Jesus Christ!
Thy whole and Perfect One.
I thank thee for this thankfulness,
With which my heart o'erflows.
I thank thee for the blessings,
That boundless love bestows;
I thank thee for each lesson
Traced for me by thy hand;
I thank thee for thy wisdom,
Thy Truth to understand.

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I thank thee for humility,
Before thy name I bow;
I thank thee for thy promises—
Oh, God, I thank thee now!

A MOTHER'S PRAYER

O God, my heavenly Father, thou hast created my child; thou has manifested thyself in him. Thou art Purity, Truth and Love, and he is thy temple. That thou mayest lead him in the paths of righteousness, and speak through him, is my prayer. Let me in no way conflict with thy will toward him; let me rather be thy hand-maiden, to do for him according to thy guiding voice. Amen.

WHEN WE FALL ASLEEP

We are wise when we speak helpfully to ourselves as we lie down to sleep.

Only those who have tried it know how powerful such a talk as this is when it is repeated night after night: "I shall awaken in the morning with my body vibrating with an intense desire to do the best work of my life. To morrow is the best day in the year. I shall greet it with hands outstretched for its opportunities. I know that much will be demanded of me, and that I shall have the power to respond to those demands. My prayer tonight is that I be permitted to serve tomorrow as I have never served before, that I shall do those things which will make me more efficient than I have ever been before."

It matters little what one says so long as the commands be positive, helpful, inspirational. Words are chemicals, and their power depends much on the way they are mixed and upon the force with which they are sent to their destination.—*Thomas Dreier.*

At the bottom of all attainment is self-mastery. There is very little of any marked quality or that is of any lasting nature that can be accomplished without this underlying foundation.—*Trine.*

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SUNDAY LESSONS

CHARLES FILLMORE

SUNDAY, JULY 28.

FRIENDSHIP OF DAVID AND JONATHAN—I Samuel 20:30-42.

30. Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of a perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own shame, and unto the shame of thy mother's nakedness?

31. For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die.

32. And Jonathan answered Saul his father, and said unto him, Wherefore should he be put to death? what hath he done?

33. And Saul cast his spear at him to smite him: whereby Jonathan knew that it was determined of his father to put David to death.

34. So Jonathan arose from the table in fierce anger, and did eat no food the second day of the month; for he was grieved for David, because his father had done him shame.

35. And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36. And he said unto his lad, Run, find now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him.

37. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee?

38. And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39. But the lad knew not anything: only Jonathan and David knew the matter.

40. And Jonathan gave his weapons unto his lad, and said unto him, Go carry them to the city.

41. And as soon as the lad was gone, David arose

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out of a place toward the South, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

42. And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of Jehovah, saying, Jehovah shall be between me and thee, and between my seed and thy seed, for ever. And he arose and departed: and Jonathan went into the city.

SILENT PRAYER: *The Lord shall be between me and thee, and between my seed and thy seed, forever.*

With a few hints, the student can interpret these lessons for himself.

Saul, Jonathan, David, represent three departments of one man's consciousness.

Saul is the Will, functioning in the limitations of personality.

David is Love, quickened, but not yet in control.

Jonathan is the Soul, the son, or result of the activity of the Will. The Soul pervades the whole man as a unifying principle, but is especially attracted to the love-center. "He loved David as his own soul."

The soul is both masculine and feminine. The thoughts that emanate from the will are masculine, those that emanate from the heart are feminine. Jonathan is from the Will or the head, hence masculine.

In verse 4, Jonathan as soul identity is revealed where he is made to say to David, "Whatsoever thy soul desireth, I will even do it for thee."

It is the nature of the soul to gladly and willingly do the bidding of Love.

The Will functioning in sense consciousnes, would destroy its soul (son Jonathan) and Innate Love (David). (Verse 33).

The shooting of arrows by Jonathan in the direction of David represents the sending forth of thoughts of love with a definite object. When the soul desires a stronger union with Love it must express it in thoughts directed toward the heart-center. These thoughts do not become an abiding part of consciousness but are

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merely used to open the way, carrying out a previously understood arrangement or law of man's being.

The little lad who gathered up the arrows represents the external consciousness. "As soon as the lad was gone, David arose out of *a place* toward the south." This means that when we have sent away the external consciousness, with it thoughts (arrows), Love (David) arises out of a place in the subconscious (south).

Then there follows a deep and strong union between Soul and Love. This unity is not of the temporal life of the outer, but has laid hold of the eternal. "The Lord shall be between me and thee, and between my seed and thy seed, forever."

SUNDAY, AUGUST 4.

DAVID SPARES SAUL'S LIFE.—I Sam. 26:17-25.

17. And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king.

18. And he said, Wherefore doth my lord pursue after his servant? for what have I done? or what evil is in my hand?

19. Now therefore, I pray thee, let my lord the king hear the words of his servant. If it be Jehovah that hath stirred thee up against me, let him accept an offering: but if it be the children of men, cursed be they before Jehovah; for they have driven me out this day that I should not cleave unto the inheritance of Jehovah, saying, Go, serve other gods.

20. Now therefore, let not my blood fall to the earth away from the presence of Jehovah: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

21. Then said Saul, I have sinned: return, my son David; for I will no more do thee harm, because my life was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22. And David answered and said, Behold the spear, O king! let then one of the young men come over and fetch it.

23. And Jehovah will render to every man his righteousness and his faithfulness; forasmuch as Jehovah delivered thee into my hand today, and I would not put forth my hand against Jehovah's anointed.

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24. And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of Jehovah, and let him deliver me out of all tribulation.

25. Then Saul said to David, Blessed be thou, my son David: thou shalt both do mightily, and shalt surely prevail. So David went his way, and Saul returned to his place.

SILENT PRAYER: *The Lord shall render to every man his righteousness and his faithfulness.*

Even the perverse will is softened, and manifests a forgiving, relenting spirit when it sees the magnanimity of an enemy.

The war between the head and the heart is for control. Saul, the head, feels that he is being gradually undermined by the heart, and will eventually lose his kingdom. Jealousy is the root of the adverse, destructive thought which Saul sends out to kill David.

The Will (Saul) is directing the affairs of man under sufferance. The Will could be deposed if the mightier power, Love, would so decree. But it is never the desire of Love to destroy. Love is always protective, constructive.

The arrogant Will thinks that its dictates shall prevail always, but there are laws of action and reaction in the realms external where it functions. Activity in sense consciousness is followed by sleep, and it is in this quietness of the senses that man places himself in the power of his better nature.

In the acknowledgment by Saul that he had sinned we have the evidence of the developing soul that it is in the wrong.

Confession is good for man. Self analysis is a necessary movement in the mind of the neophyte. If your course has been unjust, and your better nature makes an appeal for its rights, you will do well to admit, with Saul, "I have played the fool."

When man takes this attitude he feels an awakening of the Divine impulses of his soul. He grows closer to God by becoming God-like in thought and act.

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Saul realized that as David had spared his life so would the Lord deliver him out of tribulation.

In the state of mind where the soul sees the final ascendency of the Law of Love it acknowledges as did Saul, that Love shall surely prevail. "Blessed be thou, my son David: thou shalt both do mightily, and shalt surely prevail."

SUNDAY, AUGUST 11

SAUL AND JONATHAN SLAIN IN BATTLE.

I Samuel 31:1-13.

1. Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

2. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Malchi-shua, the sons of Saul.

3. And the battle went sore against Saul, and the archers overtook him; and he was greatly distressed by reason of the archers.

4. Then said Saul to his armorbearer, Draw thy sword, and thrust me through therewith, lest these uncircumcised come and thrust me through, and abuse me. But his armorbearer would not; for he was sore afraid. Therefore Saul took his sword, and fell upon it.

5. And when his armorbearer saw that Saul was dead, he likewise fell upon his sword, and died with him.

6. So Saul died, and his three sons, and his armorbearer, and all his men, that same day together.

7. And when the men of Israel that were on the other side of the valley, and they that were beyond the Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

8. And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9. And they cut off his head, and stripped off his armor, and sent into the land of the Philistines round about, to carry the tidings unto the house of their idols, and to the people.

10. And they put his armor in the house of Ashtaroth; and they fastened his body to the wall of Beth-shan.

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11. And when the inhabitants of Jabesh-gilead heard concerning him that which the Philistines had done to Saul,

12. All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan; and they came to Jabesh, and burnt them there.

13. And they took their bones, and buried them under the tamarisk-tree in Jabesh, and fasted seven days.

SILENT PRAYER: *I stand within myself and am confident of Divine Protection.*

Everything in man that does not recognize and acknowledge its source in God, must finally die to things spiritual. This is the death of Saul and Jonathan.

Neither Saul nor Jonathan were wholly dedicated to the Lord. They stood alone in personal consciousness, and Saul's insanity was the epilepsy that accompanies excessive personality. Jonathan's love for David was personal—he was not in spiritual understanding.

Not having the resource of the Spirit, Personal Will and Personal Consciousness grow weaker and weaker until the Philistines, representing thoughts in open rebellion against all spiritual law, destroy them.

History says that Israel fought with the Philistines for over a century. These aliens in the Promised Land represent the narrow, ignorant, rebellious thoughts that even the spiritually minded harbor.

The Philistines worshiped Ashtaroth instead of Jehovah. They were idol worshipers and in this respect in direct opposition to the Israelites, who made no graven image of Jehovah.

However, until the Will is regenerated it is subject to thoughts of materiality, and unless it is strictly loyal to Divine Law, will finally be overwhelmed by these Philistines of the mind.

On one side Saul was open to Spirit and was often guided by Jehovah. But he was not loyal to Jehovah. When his error thoughts obscured his inspiration and the Almighty answered him not "by dreams, nor by Urim, nor by prophets," Saul disguised himself and went to

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the woman at Endor "who hath a familiar Spirit." (See I Samuel 28). Saul had the woman call up Samuel, just as mediums do in this day, and she told him what the prophet said. Samuel protested against being disturbed in his rest, and incidentally revealed the condition of those who have left their bodies.

It is not lawful to consult the dead, even though it be a great prophet. Isaiah says, "And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter; should not a people seek unto their God? on behalf of the living should they seek unto the dead?"

Had Saul followed the law he would have patiently waited on the Lord until he got his answer direct. When we place anybody or anything between ourselves and our Indwelling Lord we weaken our power and the adverse thoughts overwhelm us just as they did Saul.

SUNDAY, AUGUST 18.

DAVID MADE KING OVER JUDAH AND ISRAEL.—II Samuel 2:1-7; 5:1-5.

1. And it came to pass after this, that David inquired of Jehovah, saying, Shall I go up into any of the cities of Judah? And Jehovah said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

2. So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

3. And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

4. And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, The men of Jabesh-gilead were they that buried Saul.

5. And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed be ye of Jehovah, that ye have showed this kindness unto your lord, even unto Saul, and have buried him.

6. And now Jehovah show lovingkindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

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7. Now therefore let your hands be strong, and be ye valiant; for Saul your lord is dead, and also the house of Judah have anointed me king over them.

1. Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh.

2. In times past, when Saul was king over us, it was thou that leddest out and broughtest in Israel: and Jehovah said to thee, Thou shalt be shepherd of my people Israel, and thou shalt be prince over Israel.

3. So all the elders of Israel came to the king to Hebron; and king David made a covenant with them in Hebron before Jehovah: and they anointed David king over Israel.

4. David was thirty years old when he began to reign, and he reigned forty years.

5. In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah.

SILENT PRAYER: *My Wisdom and my Love are united in Christ Jesus in me.*

Love does not at once master the whole man. Two tribes, Israel and Judah, are under the rule of David. These represent the highest realms of consciousness. David was told by the Lord to "Go up." Judah means *praise* or *prayer*, and has its center in the top head.

The union of the head and heart was in the beginning subjective. Ishbosheth, a younger son of Saul, with his general, Abner, ruled the ten tribes and overcame the Philistines. Afterward all were subject to David.

Where there is a conscious subjective unity of head and heart victory is assured. Man can overcome every enemy, and establish a great kingdom, as did David, by uniting and harmonizing the spiritual forces of his being.

David was made king over Israel—Love rules in spiritual consciousness.

The brain of Love is the heart center, but there must be union between Wisdom and Love—head and

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heart. David asked of the Lord if he should go up into any of the cities of Judah, and the Lord said unto him, "Go up. . . . Unto Hebron."

Judah means praise, prayer. It is that place in consciousness where we come in touch with the highest activities of Divine Mind. Phrenology points out that the top head is the seat of reverence or spirituality. Divine Science corroborates this. When we pray we roll our eyes up, showing that our center of thought is in the top brain.

Hebron is the front brain, the seat of conscious thought. When the Lord told David to go up to the cities of Judah, and especially Hebron, he was pointing the way to a harmonious coöperation between the indwelling Love in the heart and the Understanding in the head.

The gathering of the tribes of Israel at Hebron to acknowledge David as King represents the conscious recognition by all the thoughts that Love shall reign supreme in consciousness. Love shall henceforth feed the thoughts (the people) and Love shall be prince over Israel.

This union of head and heart is the next great movement of God in the whole race. Out of the house of David has come Christ Jesus and his reign shall cover the earth.

Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer,
Both for themselves, and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

—*Tennyson.*

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SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help, if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over."

All letters are confidential.

UNITY SCHOOL of CHRISTIANITY
SILENT UNITY DEPARTMENT
Tenth Street and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

Held daily at 9 p. m.
July 20, to August 20, 1918

We are secure in our trust in Jesus Christ's Healing, knowing that all things work together for good to them that love God.

PROSPERITY THOUGHT

Held daily at 12 m.
July 20, to August 20, 1918

I love the industry of the Spirit. My yoke is easy, and my burden is light, and I am prospered of God.

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THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in the 10 a. m. Silence from July 16 to August 16, 1918:

July 16 to August 1—Isaiah 49:10: "They shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them even by the springs of water shall he guide them."

August 1 to August 16.—Isaiah 52:7: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

The thing you need more than anything else is to know and realize more of the Christ Love. Personal love, which at its best is selfish, never yet brought any one true and abiding satisfaction. "Thou shalt have no other gods before me." This is the first and most necessary commandment, and Jesus Christ concentrated all the commandments in these two: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself." When God is put first in one's life and then the realization of Divine Love—the Christ or Universal Love—the Divine Law is fulfilled. This love is not limited to family or friends but reaches out to all mankind and to every living creature in the whole world, with a warm, tender compassion, a broad sympathy and a spirit of willing helpfulness. Then one has

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indeed found "the pearl of great price" and "all the bliss of heaven will be his." In this broader love which delights in pouring itself out in loving service to others, with no thought of return, you will find Wisdom to decide in the wisest way as to what steps you shall take in the most secret movements of your life.

* * * * * *

We extend to you the Love of God that includes the very essence of true spiritual companionship and protection, even the Jesus Christ consciousness of love and peace. You can lift yourself up into this consciousness of love and oneness with God which takes away all sense of sorrow and loneliness. Prayer for understanding, and meditation upon the Divine Love of God for all mankind, will unite you with this understanding and love. Then you will come close, in the Divine brotherhood, to all God's children everywhere. In this nearness you can receive the Father's love as it will express to you through others, and you can give to others that which you long to give to your loved ones. We are all one in Spirit, and we must also become one in deed and Truth.

In the Jesus Christ consciousness, which we are all seeking to enter, love for a few must broaden and multiply until it reaches all mankind, all creation. In this great love is complete and true satisfaction. Cultivate the habit of beholding the Christ in everyone you meet, in everyone you think of, and you will find so much of good in all, and so much of joy in serving and radiating love to others that you will know the peace and joy of the Lord, the true satisfaction of spirit, soul and body.

* * * * * *

There is a great difference between conservation and hoarding or saving. Please see the article we have marked in the inclosed booklet, "Questions and Answers No. 10." The booklets, "Conservation" and "The Saving Habit," as well as the article, "The Simple Life

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in Demonstrating Prosperity," will give you some very helpful ideas along the line of conservation.

Because there is abundance is no reason why anything should be wasted. We believe that the present rules for conserving certain foods, which our government is at present trying to enforce, have at the foundation the power of God working to bring about the good of the American people. In the first place it will help them to overcome to a great extent at least, the extreme wastefulness which is practiced in this country. This waste of substance exists not only in the matter of food, but through the hurry and worry of fast living and lack of the conservation idea, the very substance and life-forces of the peoples's minds and bodies are being thrown away. The thought of conservation of food will lead to the conservation of the forces of the body and thus great good will result. When one eats more than he needs a great amount of strength and reserve force is needed to care for the extra food and to get it out of the system, that illness may not result. Conservation may help to eliminate much of the over-eating to which we are addicted. Conservation of the life forces of the body has been the keynote of our teaching for many years.

We especially give thanks for the government rules governing meat. People are being taught everywhere that they can live a day or two without eating dead animals. This is a step in the right direction, and when they learn to do without flesh altogether, as they surely will, they will be very much healthier.

Anyone who understands food values will tell you that sugar, candy and pastries are unnecessary and should not be eaten except in very small quantities. There is plenty of sugar in the fruits and vegetables that we eat, especially if they are eaten in their natural, uncooked state. We do not need artificial sweets nor cooked food.

When, however, these rules are being enforced

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more and more, we cannot help thinking about the prophecies in the Bible concerning the ruling of the nations with a "rod of iron" when Christ first sets up his kingdom in this earth. The inhabitants, many of them at least, will no doubt be forced at first to do right, until they come to see the wisdom of righteousness. These changes in the habits of living will be easy to those who have, through meditation on the law of God and waiting on the Lord in prayer, learned how to eat and drink and do all things to the glory of God, and incidentally, to their own well-being.

There is abundance provided on this earth for all people. They but need to learn how to use and share it properly, when lack will be done away with entirely, and abundance to meet every need of those who observe God's Law, will be sure and certain always.

* * * * * *

We need people who can demonstrate the Divine Law in teaching and healing. There is a great demand for such people and you would not seek to come here for further development if you had this power of the Spirit manifest in your life. Your need is a fuller dependence upon the power of the Spirit within you. You have depended too much on the help of others and not enough on the Spirit within. The kingdom of God is within you, not in Kansas City, or any other place in the earth. It is within your own soul. When a student is prepared to give his entire attention to teaching and spreading the gospel of Truth depends entirely upon his individual unfoldment. Our Correspondence Course will prepare you to teach. We recommend this course to everybody who wants to teach and heal.

* * * * * *

Like all other parables in the Bible, the most important meaning of the parable of the "Unjust Steward" is the spiritual meaning.

In this parable the Master is the Spirit; the steward is Man, the Son of God, to whom the Master has in-

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trusted the care of his Substance, Life, Love and all he possesses.

The Master has put a just price on all this and it is ours to use without limit, providing it is not used unjustly, that is, in a selfish, personal way. It is to be used only for universal good.

But man, becoming conceited of his powers, has disregarded the commands of the Master, and has endeavored to pervert this Life Substance of Spirit to his selfish use. This has led to the wasting of it, in thoughts and deeds that are far from being for the universal good.

But a time comes when man must render an account of his stewardship. Those who report a misuse, or waste of Substance are the vital organs of the body, the life organs, the eyes, the ears, etc. The report is miscalled by man an illness, or a lack of health. In reality there is no lack of any kind, for the Master's supply is inexhaustible. The apparent lack is simply a warning that the time for rendering an account is at hand.

When this time comes man is greatly disturbed, for no one wants to give up his body, and he looks within himself for a cause, and a cure, of the failing life forces. The wise man heeds the warning; the wisdom of the inner Intelligence recognizes the error of his ways, stops the mental and practiced habits that are the cause of the waste, and returns to the Law of righteousness, like a prodigal son. It is this that pleases the Master; it is the Spirit of true contrition, love and obedience which wins his praise and approval.

The unwise man "dodges" the truth shown to him by the inner Spirit, and turns from God to external remedies. In his wild effort to keep his life and vitality, and at the same time enjoy his appetites, pleasures and dissipations, man has resorted to the most diabolical, unreasonable remedies, cures and charms of which his human mind can conceive. This has led his mind to conceive and create ideals and reasonings that are di-

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rectly opposite to Truth. These thoughts and ideals of man are the mammon (substance) of unrighteousness (error). However, these error thoughts are not to be hated or condemned, for condemnation is not a condition of Divine Mind. They are to be converted, reconstructed, to conform to the thoughts and Ideals of Truth, the Mammon (Substance) of Righteousness (Spirit).

In their reconstructed form they will become the avenues through which the Substance of Life will again flow (be received) into the vital organs (houses), and the body be converted from a transient, deteriorating form, to the everlasting habitation of the soul.

The booklet "Preserving the Unity of Soul and Body," will explain just how man may bring about the eternal life of the body by the renewing of his mind.

* * * * * *

God did not "throw your husband in your path." You drew him to you, or at least opened the way for the experience you have had come to you, through your ignorance of the law of true purity. You may not have been at fault except in being negative. (We believe that negativeness is one of the greatest hindrances to your healing). If you had understood Truth and kept yourself positive in purity, the experience you are now going through could not have come to you. And the thing for you to do now is to lay hold of your Christ, or *I Am* Dominion and Power, and then do as you are led by your own indwelling Spirit of Truth. You should not be influenced or dominated by either your mother or husband. The Spirit within you will show you the right thing to do, when you positively declare your own *I Am* mastery over all the things that make up your thought world. Then be true to the inner guidance, and you will be healed and freed. All things are possible with God, and all things are possible to him who believes positively.

There are not two standards of purity—one for the

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married and one for the unmarried. Purity is Absolute; it is the same for all. The organs of the body which are used in bringing forth children should never, either by the married or unmarried, be made mere playthings for the satisfaction of the sense-consciousness.

You can be cleansed and made strong and vital and well. The blood or indwelling life of Jesus Christ will wash away all uncleanness of mind and body. It will purify your blood and your very flesh, and make it like that of a little child. But in order for this to be done you must take a firm stand in the Truth. You must free yourself and set your husband free. Take the stand in mind and thought first, and affirm this freedom; then trust God to open the way for you to act in the outer, upon your understanding and conviction of Truth. What may seem impossible to you will be made not only possible but actually easy, through the knowledge and power of God. Through him you will be given the necessary courage and fearlessness to do according to your ideal of purity and right, if this is really your heart's desire.

* * * * *

Being is *I Am* and it creates states of consciousness by the power of its Word. All centers in Being that have the power to say *I Am* are by their Word creating states of consciousness. Man in this state of existence has established twelve states of consciousness, which have centers in his body. When the *I Am* is centered in the head man generates intelligence; when centered at the heart he generates Love; when centered at the pit of the stomach he generates Substance; when centered in the generative organs he generates Life. So on throughout the twelve. When these centers are all properly developed and work harmoniously we have a man after the type of Jesus, but until they are developed one cannot say that there is any center that stands by itself supreme in Being. The heart center controls in the fully developed one, and upon its expression de-

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pends the bringing forth of all the others, but without the others it is incomplete. So instead of having two states of consciousness, objective and subjective, man in this phase of existence has twelve objective and twelve subjective—if he divides himself into an inner and an outer. Spiritual development is to blend these into one full orbed Man-Woman. The *I* of man has separated itself from its subjective states of consciousness and lives almost entirely on the surface of its being. To get back to his subconsciousness man must let his *I Am* not only "listen" to the intelligence and power within, but he must also recognize and in a measure direct its working in his consciousness. This God-power and God-intelligence is everywhere, both within and without, but we recognize and appropriate it through the centers of consciousness within us. Mystically this is drinking the blood (life) and eating the body (substance) of Christ.

There is but One Mind, out of which arise states of consciousness innumerable. Every thought you express silently or aloud gives rise to a new state of consciousness. These all exist as emanations of your *I Am;* yet it forever remains just *I Am.* It may forget its own creative power and become subject to the states of consciousness which it has set up. This is where men become "lost" in sense—their own discordant thought emanations. It was these "lost" ones whom Jesus came to "seek and to save." It is through following the plan marked out for us in his life that we shall recover the garden of Eden within our own bodies.

St. Patrick, when he entered upon the conversion of Ireland, is said to have made this affirmation and prayer:

"May the strength of God *pilot* me;
May the power of God *preserve* me;
May the wisdom of God *instruct* me;
May the eye of God *view* me;
May the ear of God *hear* me."

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SILENT UNITY HEALING

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

BELIEVING AND HEALING

I am aware that Jesus and the apostles healed all manner of sickness, but what assurance is there that God is willing in this age to cure all who will ask in faith?—* * *

God has indicated clearly in the Bible that sickness among the Israelites was due to their disobedience or wrong doing, and he positively promised to take *all* sickness from among them on the sole condition of obedience. Evidently obedience to infinite Wisdom removes the *cause* of sickness, and health is the natural result. Obedience implies faith and love on the part of the individual, for only faith and love can serve "God with joyfulness, and with gladness of heart." (See Deut. 28:1-14, 47; 7:15; Ex. 15:26, 27; 23:25.)

Under the Jewish dispensation the obedient in faith and love could say: "Bless the Lord, O my soul; and all that is within me bless his holy name . . . who *healeth all* thy diseases." And under that dispensation David could pray that God's "saving health" should be "known among all nations." (Psalms 42:11; 67:2.)

Surely, under the Christian dispensation, it is possible to know as much, if not more, of God's saving health that healeth all diseases, than under the old dispensation!

It was by healing all the sick who had faith enough to ask for health, that Jesus fulfilled the prophecy that

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he would "himself take our infirmities and heal our sicknesses," so the apostle informs us. (Matt. 8:17.) In that day, as in this, those who through unbelief neglected to ask the Christ-Spirit to heal all their sickness, and to become their health, prevented Jesus from fulfilling to them the promise in that prophecy. Jesus said to the unbelieving Jews: "Ye will not come unto me that ye might have Life;" and he declared also that they had allowed unbelief to shut their eyes, ears and understanding and thus prevent him from healing them. (Matt. 13:15; John 5:40; 10:10; 6:53-63.) Unbelief is robbing the church in this day in like manner: the unbelieving are neglecting or refusing to let Jesus Christ remove their infirmities and heal their sicknesses, and become their life and health. The unbelieving Jews thought they had life and health; some have yet to learn that they cannot truly have either life or health except in unity with the Christ-Spirit, in which is Life, and that only in unity with Christ is man complete, or whole man (Col. 2:10), free from error and consequent evils.

Christ *in* us is the only sure hope of true glory in the present, as well as in the future, because this Christ-Spirit embodied within us, communing with us as promised, is the only infallible guide of thought, word and deed, into all Truth—it is the center by which Wisdom-ideas are inspired from divine Understanding; it should be the "head" of the individual, and until this relationship is established the individual is incomplete, and errant in thought, word and deed.

It may have seemed shocking to those very religious Pharisees when Jesus told them positively: "Ye have no Life *in* you." It was contrary to their theories and beliefs. They felt sure that they had life and were enjoying health, but they had neither life nor health—the unregenerated individual, not yet reborn of the Spirit, is simply "dying until dead;" that is his nearest approach to possessing either Life or Health.

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In the Christ-Spirit is the one and only real, true Life, and it must be assimilated and embodied by the individual in order to enter into that essential, *mutual* unity prayed for by Jesus Christ—"Ye in me, and I in you." The Holy Spirit is working in every individual, inspiring all, both to will and to do the Wisdom-will, thus operating to establish that mutual unification. This unification with the Christ-Spirit by which we become partakers of the divine Nature, may be ours to the extent that we accept it in faith and love.

The promise of the Spirit is free to all—as many as have faith enough to call upon God (Acts 2:1-39); this Spirit imparts its power or gifts to all who embody it, so as to fit each individual to fulfill his work as a member in the Christ body. We should not be ignorant regarding these spiritual gifts. (See Eph. 4:11-16; I Cor. 12:1-31; Matt. 10:8; Mark 16:18.) Paul tells us these gifts were designed to remain in the church until, by their assistance, *all* should attain to the "measure of the stature of the fullness of Christ." The Spirit empowers certain members as healers for all manner of sickness, and the church is commanded to call in these divinely empowered healers to heal the penitent sick. (See James 5:14-16.) James says that the "prayer of faith shall save the sick and the Lord shall raise him up." If the present-day churches have no members able to pray the prayer of faith, evidently it is not living up to its privileges—it has fallen far into unbelief.

But the best evidence that God is willing to heal all and be the health of all in this age, is the fact that God is now healing hundreds who are asking in simple, living faith. Many of these cures are instantaneous and remarkable.

The statement that, "To him that believeth all things are possible," is not limited to any age nor to any people.

"If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."

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We are secure in our trust in Jesus Christ's Healing, knowing that all things work together for good to them that love God.

I love the industry of the Spirit. My yoke is easy and my burden is light, and I am prospered of God.

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This promise is to any and all who "abide," irrespective of time, place, or people.

"If our heart [its love] condemns us not, then have we confidence toward God, and whatsoever we ask we receive of him, because we keep his commandments and do those things that are pleasing in his sight." This statement is just as true regarding individuals in this age as in any age.

"This is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another." Faith and love constitute the righteousness that is of God; there is no self-righteousness in it, for it is inspired by and is the gift of the Spirit of Life, Love, Wisdom and Truth.

The Bible is full of promises that make it as clear as words can make it, that God is willing and waiting to supply all our needs according to his riches in glory, in so far as we are prepared to accept it in faith and use it in love.

Let us be careful therefore "lest a promise being left us of entering to his rest, any of us should seem to come short of it."

The following short extracts from a few of the many letters we are daily receiving from those who have been healed by Jesus Christ in this age, prove beyond question that he is fulfilling his promises and that the sick are being healed:

HEALTH

San Francisco, Cal.—I have been intending for a long time to give you a testimonial to publish in Unity Magazine. For several years I was troubled with swollen limbs and feet, varicose veins, etc., all of which were very painful. In June, 1916, the right leg below the knee became discolored a dark purple, and a hard lump half the size of a hen's egg formed on the inside of the calf of the leg. In October, 1916, a white spot like a water blister formed on the lump. It broke and discharged a watery fluid. In a few days it began to eat, and formed ulcers which spread almost to my knee and down to the ankle. In 1917, about January, the

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same thing took place on my other leg nearer the ankle, and acted just the same, although not quite as bad as the right leg. I had to dress these limbs seven and eight times a day. They were a terrible sight to behold. In May, 1917, dropsy set in, followed by paralysis. It came creeping up from my feet and toes. My ankles gave out, and I had no control of them or of my feet. These members of the body became numb and cold and dead. Every day this appearance was creeping up higher until it was almost to my knees. I could not move a toe. My feet hung down limp as a rag, and I realized that I was paralyzed. In June, 1917, my husband wrote to Unity, and through their prayers and teachings I was healed. September 28, 1917, I walked downstairs and went down town and back alone. I am perfectly healed, in better health, and as active and alive as when I was a girl. I am past the 40-year mark and I do not feel any older than I did when I was in my "teens." I have also been absolutely healed of chronic constipation. I can never tell all that Unity has done for me. I had enlarged glands in my throat so that I could not wear a high collar. These too, have entirely disappeared. Unity has taught me how to live. I have found God through their teaching. I write this with the hope that it will help some one else.—*Mrs. S. M.*

Toronto, Ont., Canada—Marvelous things have come to my friend for whom I asked your prayers. The chiropractor had to cease adjusting, owing to her vitality. Having heard of her low condition, the medical doctor who had been dismissed for the chiropractor, called. When this physician saw her he was shocked and thought she was dying. But praise God! that was three weeks ago, and she is rapidly improving. Praise God for his unlimited abundance. Prosperity has been showered upon this friend since your prayers were given.—*E. R.*

Mt. Auburn, Cincinnati, Ohio—I am a new man physically and mentally, in fact in every way, after one week. I can tell the world of this wonderful healing power, and why shouldn't I? I coöperated with you in prayer for what some doctors called ulcers of the duodenum, others gall stones, and others wanted to cut me open and see. I began to improve immediately. I had not eaten anything since Christmas but milk, raw eggs, and rice, and even these things at times caused pains in my stomach region that were almost unbearable, except for morphine. I am eating most anything I want now. My digestion is good. Thanks be

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unto God and unto your Society for your wonderful prayers. —*C. M. G.*

East Orange, N. J.—About six years ago two doctors pronounced my case as cancer of the stomach. One said I would last about six months, and the other one said from six to eighteen months. I began to take up Unity very earnestly and I thank the Lord and his kindness that I am here yet.—*Mrs. B. G.*

Carterville, Mo.—Several days ago, at 4 p. m., Mrs. H. wired you for prayers for me for brights disease. The following day at 6 p. m. it left me. I felt it leave, and I was aware of what was taking place. I had been looking for relief through your efforts, and prayed in faith until it came. All praise to God, and all thanks to your Society. —*D. B. H.*

Eufaula, Okla.—My little friend, R. G. made marvelous improvement immediately after your prayers were asked. The physicians and specialists who were attending her said there was no possible chance for her, and that with the complication she had it would indeed be a miracle if she lived more than a few hours. She is improving rapidly, and the physicians are marveling at the change and cannot account for it.—*P. P.*

Newton, Mo.—When I wired you on March 28th for your prayers for M., the doctor had given him up, and the trained nurse said he could not live. Believing "with God all things are possible" I knew prayer could save him. The next morning he was pronounced fifty per cent better, and he is daily making rapid progress. We thank you.—*Mrs. E. C. P.*

Dallas, Texas—My brother has gone to work. He is absolutely well of the pneumonia, and also the swelling in his legs and feet, and best of all has not taken any narcotic for two months. We know this to be a fact for one of the family was with him night and day, and we also had a government physician with him. The doctor was amazed at the healing because of the patient's having been addicted to morphine. My brother says that he knows that he would not be living had it not been for the spiritual help he rereceived through your Society.—*Mrs. W. D. N.*

North Woodbury, Conn.—I write regarding my request for prayers for my niece. She was very ill with pneumonia. Within forty-eight hours—in fact my letter had barely had time to reach you when a change for the better was noticed in her condition. She continued steadily to im-

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prove, and at this writing I am happy to say is out of all danger. Our hearts are full of gratitude and thanksgiving to the Giver of all Good, and it will be our prayer thenceforth that "our works show forth our praise."—*Mrs. F. S. J.*

San Jose, Cal.—My son, as well as myself, has had great help from Truth. He wrote me that he had been sick in bed for two days, but by the help of Truth he was made well. Being in a military training camp he was given pills to take, but he threw them out, and demonstrated his health and freedom through spiritual means. Praise the Lord. —*Mrs. A. C. P.*

Helena, Mont.—I wrote you some time ago from Spokane, Washington, asking help for a trouble I had been having in my legs, and I am glad to say that I experienced relief immediately. I thank you for the benefit I received through your wonderful prayers.—*Mrs. L. H.*

Albion, Cal.—Just a line to let you know that I am well, entirely healed. My ankle that I thought was nearly broken has been entirely restored. Truly God is our Father-Mother, and I thank him for his love and care.—*Mrs. V. C. B.*

Wallingford, Vt.—My sister wrote you for prayers for my husband whose eyes were burned with acid. Our physician thought the left eye might be saved, but had very little hope for the right one. A specialist was called, but he would say very little, and it was decided to take my husban to the hospital. I held the thought constantly, "You are God's child, and he has made you every whit whole." After a time I felt more calm and poised, and was sure that God would restore my dear husband. The morning after the accident the doctor said that the eyes were better than he had expected, and they gained every day. He says they are going to be as good as ever in a short time. Mr. B. is out, going all around, and left off his colored glasses yesterday afternoon, two weeks from the day of the accident. I thank God every hour for his goodness to us.—*Mrs. M. C. B.*

San Antonio, Texas—I give thanks to the Father and to Unity that no plague came nigh my dwelling, though in mortal sense it raged round about me. The little girl who was so ill of spinal meningitis is perfectly whole and well. The doctors say they never knew of a case like it that did not leave the individual either crippled or mentally unbalanced. Praise God! the child is absolutely normal.—*Mrs. J. B. S.*

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PROSPERITY

Santa Rosa, Cal.—I have so earnestly desired to be good, pure and filled with Christ Love that my heart actually ached at times to do many things for people around me, and also to give in a larger measure to the Unity Society. From a limited point of view we called ourselves poor people and so we took what little we had and bought a range ranch over in Sanoma County. This ranch to all appearances amounted to practically nothing. Now the amazing thing that has occurred is this: There seems to be a whole mountain, thousands and thousands of tons, in sight, of manganese mineral, priceless now almost, for so much is needed in making fine steel. I thank God for the Christ abundance within and leave it all with Divine Wisdom how this wonderful supply shall be worked out and distributed for the good of all.—*M. S.*

Pittsburg, Kans.—I wrote you asking you for prayers in assisting me financially. I have received so much since then that my cup is surely running over. Better results could not have been hoped for, than what came to pass. Always living in the constant realization of God's abundance and supply of all good things, and continually holding prosperity thoughts in my mind, I am accumulating in one month's time what I formerly did in a year. I am certainly happy and grateful for what the Truth has done for me in my present prosperity.—*H. S.*

Spokane, Wash.—I asked your prayers for a change in my affairs. I received help in several ways. I was very much in need of some money to pay a debt, and it came from an unexpected source. More work has also come my way, and I am very grateful to you for your spiritual ministrations.—*Miss M. C.*

Chicago, Ill.—In less than three weeks after I wrote about our financial troubles and worries there was a splendid and encouraging change in our affairs. My husband made a happy and congenial business connection after enduring just the opposite for more than three years. He was so delighted that he wrote you at once from Boston, I think, where he had gone in search of better business connections. The check inclosed is of the first money received in the new position. I want you to share in the very beginning of our prosperity, which you have surely brought about through true prayer..—*S. G. M.*

San Francisco, Cal.—Following your prayers, my friend, Mr. E., secured a permanent position in the locality

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in which he wished to be. It is just what he was looking for, and he is very happy. He and I are grateful and thankful for the many blessings that Unity has brought to us, and for your kindness in assisting us. We are both getting stronger in Truth every day, and praise and thank God constantly for this wonderful demonstration.—*G. E. C.*

Hempstead, N. Y.—Your prosperity prayers have been most satisfactory. As soon as I wrote the letter to you, work began pouring in, more than I can accomplish. I am very grateful to the friends in Unity and to God who is my daily helper in every need. I have enjoyed *Weekly Unity* and feel its Divine influence.—*Miss P. A. C. R.*

Elyria, Ohio—A short time ago I wrote you in regard to my son wanting a position in one of the banks here. Two of our leading banks want him. He also has a fine offer from a manufacturing firm, and had about decided to accept it. He told one of the banking firms he had decided to take up a different line of work. The president of another bank called the boy's father across the street and asked him to tell our son to come and see him. He went, and was urged to accept the position, but said he had changed his mind. Today this president called me and asked me to talk with my son and see if he would not re-consider his offer. I must thank you for your wonderful prayers.—*Mrs. C. W. G.*

Little Rock, Ark.—My husband secured a position as advertising agent, and he says, "God opened the way for this position, for I am with an honest man."—*Mrs. F. B. T. M.*

W. Philadelphia, Pa.—In my estimation the Prosperity Bank is all that it is claimed to be. I have been benefitted in many ways. I have a good position, my salary has been raised once, and I have been notified that I will be given another raise. Since I received the bank I have been getting along better than I ever had before, and life seems almost like a dream. May God bless the School.—*F. L. R.*

Rochester, N. Y.—Shortly after I asked you for prayers, I secured a desirable position as stenographer, for which I thank you, and praise God.—*E. V.*

Joplin, Mo.—About three weeks ago I asked for your loving prayers for the disposal of a piece of property. Monday night I received a telegram offering us more than we had asked for the place and requesting me to answer immediately. We had been trying to sell this property for the past five years.—*Mrs. M. A. B.*

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BE YE TRANSFORMED

New Albany, Ind.—I was healed through the Unity School about eight years ago. I seemed to suffer from curvature of the spine, hip disease, and several other conditions. All of my physicians pronounced my case hopeless, and even told me I could not live more than three weeks. At this time a friend returning from California came through Kansas City, heard of Unity and brought home a copy of the monthly magazine which she gave to me. I immediately grasped the Truth that little publication held out to me. I met much objection in my home, but I wrote a letter to the healing department of your school. I knew nothing of your teachings, but before I received an answer to my letter I intuitively felt the inner urge to remove all appliances and braces from my body and I did. In less than three weeks I was walking about, not limping, and I was absolutely free from pain. I knew beyond any doubt my perfection, and in a very short time I was in perfect health and perfectly straight. Later Christian Science came under my notice and I attended the church here regularly. Finally I became a member. There seemed to be limitation for me in the church and I allowed myself to be bound by it. Mentally I shut my eyes, trying to shut out my thirst for the openness for Truth I had when following the Unity teachings. Suddenly I found myself facing blindness. I knew too much to be frightened, but I did consult an occulist as a Science practitioner suggested. The occulist said the retina in my right eye was entirely destroyed, and the left eye was so badly injured, that if I did not have the right eye removed that I would lose the left eye also. This thoroughly awakened me, and I looked within. I saw at once the limitation I had been imposing upon myself. This was indeed a case for surgery and I had to be the surgeon. I opened to the Truth and left the C. S. church because I saw it was not my way. Once again I turned to Unity, and I was refreshed at once. I did not write for help, for that was my problem to solve. It was just about a year and a half ago that I started to work out this problem. I soon realized that my right eye in no way controlled the left one. The sight did not return to my right eye, but I held firmly to Truth. This past week I have been able to see with it and now today I can see quite clearly with either eye without the aid of glasses. All of this has meant much to me, and each day great, wonderful truths are being revealed to me. I feel that I have been led to Truth and that

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I desire to keep my eye single to this great Life-giving Principle.—*M. F.*

Detroit, Mich.—God has stood by me with his Truth, and I have received so much help through it. I am thankful to you dear Unity friends, and to God. Oh! how wonderful are the workings of God, when we all as brothers and sisters live according to His Law and commandments, and do not fear the seeming inharmonies of the world. I feel that I have put all my trust in God, for I have demonstrated time and time again that if I put all my faith in him alone that he will never fail me. He is my Life. Nothing could ever tear me from God, for to know God is to know Unity, the conscious union between God and man in spirit, soul and body. As is so aptly stated in the 91st Psalm: "He will deliver thee from the snare of the fowler, and from the deadly pestilence. He will cover thee with his pinions, and under his wings shalt thou take refuge. His truth is a shield and a buckler. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day. For the pestilence that walketh in darkness, nor the destruction that wasteth at noonday. . . . For thou, O Jehovah, art my refuge! Thou hast made the Most High thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy tent, for he will give his angels charge over thee, to keep thee in all thy ways." These are the very words I try to make manifest in my life and affairs in thought, word and deed, to ever be conscious that I am practicing what I preach. I put faith and trust in these promises and they have helped me wonderfully. I pray that they will cheer many people. God be with you always, dear Unity friends, that more and more people will find the way to Truth through you.—*Mrs. G. K.*

El Dorado, Ark.—Our entire family has been blessed through your prayers. We are healthier, happier and more prosperous since having your spiritual ministrations. About a month ago I took the measles, and was in violent pain for two days. I did not think I could pray. Finally one morning about three o'clock (I had not slept, and could not be still the pain was so great) I got still long enough to make a few affirmations, and in thirty minutes the pain was gone and did not return. I have never been freed from anything so quickly before in my life. Oh! it is so wonderful, the Omnipotent Power of God. It is the sure, unfailing way. My daughter whom you have been praying for has not been sick a day since the 15th of January.—*Mrs. M. H.*

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Highland Park, Ill.—Inclosed find love-offering in grateful acknowledgment of all you have done for me through your prayers, and also thankfulness for the helpful work Unity is doing all over the world. God help us to do our part in the great work that is at hand for each and every one to do.—*H. S. M.*

DIVINE PROTECTION

Salt Lake City, Utah—My daughter had a belief that a certain person had some kind of evil power over her which she could not get away from. I told her that no person could have power over one who would exert and express his Christ dominion and mastery and deny the seeming limitation. She could not then see the Truth of this and said she was going to give up her position, go away and she would forget it. I said, "All right," and helped her to get ready. I thought her firm would let her have a week off which they did, at my request, and she did not give up her position. I sent you the message early the morning of the eighth. On the ninth I went to my work early. As I was leaving, she said to me, "Mother, if you do not want me to go, I will not." I said, "Surely, I want you to go." When I came home she announced that she had changed her mind, and was not going. She said, "There is no reason under the sun why I should go. That person has no influence over me, and how I ever thought so is beyond me." She is so happy, and so am I. It was the quickest demonstration I ever saw. Always when I send a telegram to you I get immediate results.—*K. F. S.*

Douglas, Ariz.—I wish to report to you the safe arrival in the U. S. A. of H. K., for whom I asked your prayers. He writes me that he almost lost his life three times while he was gone. He was on the boat which was submarined October 12, 1917. We do thank and praise God for his goodness and protection to those who believe in him and trust him.—*Mrs. J. B. F.*

Alma, Mich.—It has been one month since I wrote for your prayers in our behalf, and results grow more marked every day. Just to tell you what has been done for me in four weeks would be impossible. I shall relate some things that seem like miracles to us. The tornado that swept through the states did us little damage, and every member of our family slept all through the storm and never knew about it. A new cement floor laid that day was kept intact, and my husband had thought it would be washed into the

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sewer by the rain. You could not tell that a rain drop had fallen upon it. Help with our farm work has come to us in a most unexpected way. It seems that I have the strength to do three days' work in one, and never get tired, and what is more than all the wealth in the world, I am happier than I have been in years. I shall never cease being grateful to Unity for its wonderful spiritual help and inspiration.—*Mrs. V. C.*

Huntington Park, Los Angeles, Cal.—I have had many demonstrations of prosperity and success in various ways. All the neighbors' yards are subject to gophers, but there is not one in mine. Also, the house had been previously covered with rats' nests, but all have disappeared. The house I rent is for sale, and in the past the owner has bothered us quite a little with prospective buyers, but now they have stopped bothering me until I am ready to move out.—*Mrs. C. J. C.*

Butte City, Mont.—I thank you for your prayers for my son for the drink habit. He writes that he does not crave strong drink, or even think of it any more.—*Mrs. E. R.*

Mission, Texas—I want to let you know that the rain came down in "His Season," as the Lord promised. These demonstrations are such a comfort, strengthening my trust and faith as never before.—*M. S. M.*

Yewed, Okla.—I am glad to tell you that we had a good inch rain. We were glad to claim the promises you gave.—*M. A. K.*

Baltimore, Md.—My daughter's bracelets were found by me in a very unusual place about 9:30 p. m. tonight. My prayer has been answered in more ways than one, for I felt so uplifted that I just knew God was with me. I was surely conscious of the Divine Presence. I fully appreciate all your wonderful work through Christ.—*Mrs. W. A. S.*

Santa Rosa, Cal.—The road I asked your prayers for has been completed. I know that it never would have been finished and the difficult feat accomplished without the Divine Presence. At the time I wrote for your prayers the men were worn out and discouraged, for they had come to a volcanic formation of rock that had never before in this section of the country, been overcome. No blasting, nor pick will affect it, and when making a road if they come to that peculiar formation the road is abandoned and another route selected. But three days after I asked you for your prayers, our road had been cut through that rock, and this is now the best part of the road.—*M. S.*

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HELPED BY UNITY LITERATURE

Sedan, N. Mexico—Your literature has been a great help and inspiration to me, and I take great pleasure in reading and studying it, and then passing it on to any one who will read it. I have a very dear friend whose health had never been very good. I have tried many times to interest her in Unity literature, but without success, until recently. While her health had not been the best, her condition had not been alarming until of late. A short time ago when she found that her condition was growing serious she sent at once for some of my Unity literature. I sent her what I had, among which was "Christian Healing." She has just told me that she read these lessons several times and has written to you for prayers. She is now much better and improving all the time. I am so glad and just had to write and tell you all about it.—*J. J. L.*

Hartford, Conn.—Through the study and application of the principles taught in "Christian Healing," I have given up wearing glasses, after years' addiction to their use. I thank you for all that Unity has done for me. I feel that I have been reborn. Not a day passes that I do not offer thanksgiving to God for the wonder of his Love, and its manifold blessings. With your teachings to aid me, I will stand alone with God's help henceforth.—*M. R. P.*

Roseburg, Ore.—I have read many metaphysical works, but Mr. Fillmore's presentation is clearer and appeals to me more than any other.—*L. T.*

Somerset, Ky.—It would be impossible for me to state what Unity teaching has done for me in the two years that I have been one of you, and I know there are even greater blessings in store for me. I praise God for the help that Unity Magazine has been to me.—*Mrs. J. C.*

Victoria, B. C., Canada—It is difficult for me to express how much the Unity Magazine has meant to me in the last three years. I am undergoing the regeneration process and as I am led on step by step I seem to get exactly what I need for my unfoldment, month by month. Sometimes I say, "Surely this article was written for me."—*Mrs. K. E.*

Venice, Cal.—Unity teachings have been the greatest factor in bringing success and happiness into my life; and they, with my Bible form the greater portion of my reading. I feel that to you I owe a debt of gratitude. I try to give out Truth even as I have received. My heart is full of thankfulness for all the good I have received.—*Mrs. M. S.*

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CORRESPONDENCE SCHOOL

Galt, Ont., Canada—During the study of "Christian Healing" in my Correspondence School Course, I have had many interesting lessons, and some demonstrations. One for instance: A woman came to this hospital fully expecting to have to undergo an operation. I had many conversations with her, and gave her a little book to read. The result was that the woman is now enjoying good health and left the hospital without an operation. The doctor could not understand the improvement. Another example was a trip for two weeks' holiday to New York. I asked for money for expenses, and was supplied in abundance. The trip was altogether most enjoyable. In many, many ways the One Mind and the Spirit of Love are manifesting through me. The Christ is risen indeed.—*J. M. A.*

Fort Atkinson, Iowa—I wish to state here that my prosperity is placed on a firmer footing, which result I ascribe to the special prayers in which you remember the students of the Correspondence School at 5 and 9 p. m. I rejoice to be a member of this school.—*J. W. N.*

New York, N. Y.—I have read much, meditated, and prayed more for the real understanding of the true Prosperity. It has been a very profitable study as the subject is so different in its real meaning to the old conception of it. I am truly thankful for the lesson and its help. Unity has been the means of opening my eyes in many ways and your work is blessed daily by me.—*Mrs. F. B. M.*

Preston, Ontario—Your Correspondence Lessons are growing more and more interesting and helpful as they go on. This one lifted me out of a veritable "Slough of Despond," and I am so glad that I can say, "I am the Christ, the beloved Son of God."—*Miss M. F.*

Jensen, Utah—This week I made my first demonstration through the use of denials and affirmations which I found in the booklet, "Directions for Beginners." Most of last week I enjoyed such an inner poise that manifested in physical action and speech. I cannot tell how grand this was—the first in my life, and I think my help came from the Correspondence School Department.—*Mrs. B. M.*

Sour Lake, Texas—Words cannot express what the teachings of Unity have been to me. They have shown me the Christ within. God bless your efforts.—*Mrs. C. L. B.*

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ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

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"IN GOD WE TRUST"

President Wilson's proclamation that all people observe May 30th as a "day of fasting and prayer" has set into action a wave of spiritual faith and trust in the minds of all those who believe in the power of God. The war-stricken people of Europe have prayed for peace ever since the beginning of the conflict, and we are informed that their churches that were sparingly attended before the war, are now filled to the doors.

This dependence upon a higher power to solve the great problems of life that confront the human family, must become more pronounced before we shall find the basis of permanent peace.

The whole world needs educating in the Truths taught by Jesus. When every government on earth recognizes the law stated by Jesus to be the "whole law," then and then only will men find the standard of true interrelation. This law which, men are discovering is the foundation of peaceful existence, was given by Jesus in these few words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And the second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments hangeth the whole law, and the prophets."

"In God we trust," spoken silently and aloud by a million people every day will have more power in harmonizing the violence of human strife than all the plans and inventions of men. The acknowledgment of this mighty truth is spreading over our land, and we are all helping to make it universal. Here is a clipping from the *Washington Times*, showing what is being done in our national capitol to this end:

"At midday from now until the end of the war Washington will stand at reverent attention for a moment of introspection and prayer to God to watch over our forces on land and sea—abroad and at home.

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"At midday, as the workers lay aside their tasks for the noon rest, as the children arise from their desks before leaving school, an Angelus will be rung in every tower where a bell hangs—the signal in the Nation's capital for a prayer to God from every heart.

"This announcement comes as the result of a series of meetings of representative citizens of the city held in the board room of the District Building, called to order by Commissioner Brownlow and presided over by the Rev. Dr. Wallace Redcliffe, pastor of the New York Avenue Presbyterian Church.

"The suggestion for a daily Angelus was lauded by a dozen speakers, clergymen and laymen being represented in the talks before the meeting. At the end of the discussion a motion that the noon hour be observed all over the city was unanimously adopted."

What they are doing in Great Britain is told in the following letter from Beatrix Isabel Collinson:

In the United Kingdom of Great Britain and Ireland the noon hour is generally known as "The hour of Intercession," and is observed by all denominations as the hour for asking protection for the forces on land and sea.

In a London "Times" of last February was a letter suggesting that at this hour the National Anthem be uniformly used by all as the prayer covering all needs.

An American resident of Belfast, Ireland, writing to a relative here mentioned how "the twelfth of July" (the holiday of Unionist Ireland) was observed two years ago there. Instead of the customary picnics and beating of drums, there was held a Silent Prayer Service of five minutes, prayers being offered for those at that time battling at the Somme. This lady was in the center of that busy city when the clock struck twelve; instantly her car stopped and every other vehicle in sight, both public and private; men, women and children stood with bowed heads on the streets, in the offices, in the shops, wherever the hour found them. Over the great city, which had sent so many of her sons to the fields of France, fell a great hush—five minutes of potent silence!

In a "Daily Mirror," London, for March, I saw a letter from the Bishop of London asking a similar obser-

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ance for London all during Holy Week—this as well as the regular church noon hour intercession.

All signs are pointing towards an increasing unanimity and knowledge of the power of prayer, and I thought you might be interested in these incidents. "They shall all know me, from the least unto the greatest."

UNITY FIELD TEACHERS

The Unity Society of Practical Christianity in St. Joseph, Mo., holds services each Sunday morning at 11 o'clock, in the I. O. O. F. Hall, Seventh and Charles Streets. The speakers from Unity Headquarters in Kansas City deliver lectures in the following order: George Huston, July 7, subject, "Creative Man;" Viva M. January, July 14, subject, "Attainment;" George Huston, July 21, subject, "Creations."

Richard Lynch, who is delivering a series of addresses on the fundamental principles of Practical Christianity in St. Joseph, Mo., announces his subject, "The Power of Silence," for his address Sunday morning, July 28th, at 11 a. m., in the I. O. O. F. Hall, Seventh and Charles Streets.

Frederick Elias Andrews, leader of the Unity Truth Center, 1114 Odd Fellow Bldg., who has been at Unity Headquarters in Kansas City for special study and work, returns to Indianapolis for two weeks, beginning July 15th, when he will conduct a class for teachers and healers. All who desire to enroll in this class must arrange with Mr. Andrews.

THE UNITY SOCIETY OF PRACTICAL CHRISTIANITY OF NEW YORK CITY

This Society holds its regular Sunday morning service at 11 o'clock and Monday afternoon healing service at 3 o'clock, in the new hall, 163 West 57th St.

Mrs. H. B. Cooke, Miss Catharine Eggleston and Miss Grace Harris are directing the work at present.

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The aim of the Unity students is to build in New York a school for the study of Truth, fashioned after the Kansas City school.

Great earnestness is shown by the supporters of the movement, and it is expected that in a very short time all will be in Divine Order.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. Lizzie Dunn, 1041 Dayton Ave., Wichita Kans.

Elizabeth Graves, 309 East I St., Ontario, Cal.

Mrs. Emily J. D. Bridgman, 108 Dorothy St., Welland, Ontario, Canada.

Mrs. Minnie A. Mesch, Box 142, Corydon, Ind.

Miss Mary Higgins, 38 Campbell St., Santa Cruz, Cal.

Mrs. Pauline D. Volkman, 1823 West 87th St., Chicago, Ill. Phone Beverly 1740.

Dr. J. H. Cornell, 2134 St. James Ave., Cincinnati, Ohio.

Mrs. Arzela Miller, 335 West Ocean Ave., Long Beach, Cal.

Mrs. W. B. Sharretts, 801 S. Wesley Ave., Oak Park, Ill.

Mrs. T. G. Weber, 904 Junction Ave., Toledo, Ohio.

Mrs. M. A. Laurance, Bertram, Texas.

Mrs. Isabel W. Curtis, 7924 Hamilton Ave., E., E. Pittsburgh, Pa.

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TRENCH SUBSCRIPTIONS

In a recent number of Weekly Unity we offered to send free a copy of "Bulletproof Soldiers" with every Weekly Unity subscription which was ordered for a boy in the trenches, and we also agreed to pray for the protection of the boy who receives the subscription.

Many of our readers are accepting this offer and sending $1.00 with the name and address of a soldier. However some write that they do not know a soldier, but inclose $1.00 anyway, requesting us to supply the name and address.

It comes to us that perhaps others of our readers who are ordering a subscription for a soldier may know some other boy over there who needs Weekly Unity, and would be glad to send us his name and address. In this way those of our readers who know two boys can coöperate with those who do not know any boys, but who wish to send $1.00 and help spread the Truth in the trenches and protect the boys over there.

UNITY GOOD WORDS CLUB

Are you coöperating with the Good Words Club? All who desire to aid in establishing better world-conditions are invited to join the organization. Coöperation with the Good Words Club serves a two-fold purpose—it affords individual benefit and uplift and assures consequent betterment of the race. Why are idle, negative words spoken?—mainly through thoughtlessness and ignorance of the creative power of the word. The Club's membership, now numbering 10,000, extends to all parts of the world, and is increasing steadily with an average of two hundred enrollments each month.

Application for membership bears the pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore, I desire to become a member of Unity Good Words Club

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that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all words of gossip, anxiety, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty and anger, and to turn them toward words of trust, wisdom, goodness, health, prosperity, praise, joy and goodwill. I will also abide by the rules of the Club.

Name.....

Address .....

City or Town..... State.....

RULES OF UNITY GOOD WORDS CLUB

1. Members are admitted upon application to the Central Secretary. (Send to the Central Secretary for an application blank. There is no charge for membership and no dues.) Freewill offerings are received from those who desire to help financially.

2. Members are to avoid subjects of gossip, anxiety, criticism, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty and anger.

3. Members are expected to report once a month to the Central Secretary. (All that will be required is a mere statement to the effect that the member is trying and is succeeding in replacing idle words with good ones.)

4. Each member is to secure at least one new member each year. (Extra blanks for new members to fill out will be sent upon application.) The pledge must be signed personally by the one joining.

Anyone can affiliate with the Good Words Club, regardless of creed. There are no dues nor fees attached to membership, the Club expense being met by freewill offerings from members and those who desire to contribute toward the organization. The official emblem of the Club bears the symbol of the Three Wise Monkeys, signifying, "See no evil, hear no evil, speak no evil." (This may be had in gold at $1.00).

(Anyone desiring membership may make application through the pledge given, clipping and returning it to the Central Secretary.)

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BOOKS OF 1917 EDITION

The recent inventory of our cloth bound "Lessons in Truth" and "Christian Healing" brings to view a limited number of these books of a former edition. In contents these books are identically the same as the present edition. The only difference between them and the ones now on sale is in the type and binding which does not matter materially.

If you or your friends desire a perfectly good cloth bound copy of "Lessons in Truth" or "Christian Healing" and do not want to pay the regular price for the book you may take advantage of these special prices as long as the books last: "Lessons in Truth," 75 cents (regular price, $1.00); "Christian Healing," $1.00 (regular price, $1.50).

"IN GOD WE TRUST" PAMPHLET

When Florence Crawford, editor of *The Comforter*, launched forth into the universal "In God We Trust" movement, she requested the Unity School to assist in calling the world's attention to the importance and meaning of our national motto. To further the work of this inspiration we have reprinted Mrs. Crawford's article on the subject in pamphlet form. The tract, consisting of sixteen pages, explains the real significance of our motto and tells why everyone should be faithful to the principle involved. The pamphlet is titled "In God We Trust." Send for a quantity to distribute. No price is charged for the tract, but freewill offerings will be accepted to cover the expense of publishing.

Constructive criticism is to call attention to a hole in the fence by bringing a board to fix it.—*Ashland Bugle.*

When telegraphing to Silent Unity for help be sure to give your street number. This will enable us to send a return wire if the case requires it.

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LITERATURE THAT IS OPPORTUNE

FEAR NOT THE LION

A card bearing a message of confidence and faith. The card is for free distribution and will be sent gratis to those who desire them. Pocket size 3½ by 6 inches.

INSTANT IN PRAYER

Another card with General "Stonewall" Jackson's reply to the question, "What is your understanding of the commands to be 'instant in prayer,' and to 'pray without ceasing'?" Printed on good bristol, in large type. Pocket size, 3½ by 6 inches. Also free of charge.

"A GOOD SUGGESTION"

A valuable suggestion, indeed! Intended for all who are knitting garments for the men who enter the war. The suggestion is based upon the idea that is put forth in the "Consecration of the Room." Order some of these cards and distribute them among the sincere, conscientious knitters whom you know. No price is asked for these cards. They will be sent gratis, upon request.

BULLETPROOF SOLDIERS

"A London Doctor Says He Makes Soldiers Bullet-proof," is the title of an interesting article which we have been requested to print in tract form. So numerous have been the calls for this article that we have thought it wise to publish it as an inexpensive pamphlet, that it might have a wide circulation. The price, therefore, is 5 cents a copy. When ordered in quantities of twelve or more, we make a special price of 25 cents a dozen. In booklet form with cover, price 10 cents.

Trench Edition of
"A TRUTH STUDENT WITH THE SOLDIERS"
By MABEL HUNTLEY

Surrounded by tumult and disaster, the author of this book was in Europe at the outbreak of this world war. In the midst of millions of terrified people she proved the power of God in most practical ways. Her experiences are related in this book.

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The Trench edition of "A Truth Student with the Soldiers," is almost an "indestructible book.' Within the covers of khaki binding, in which no glue has been used, the book is found printed on a heavy bond paper which will be little affected by water. Having withstood the practical test of being soaked in water, we know the soldier boys will find the book very serviceable.

This little book has been designed to fit conveniently in the soldier's pocket. In a khaki binding that is in keeping with military trappings, this book sells for $1.00.

Another edition has been printed on eggshell book, bound in a paper cover. This edition is not waterproof. Price, 50 cents a copy.

OTHER TRENCH EDITIONS FOR THE SOLDIERS

A limited number of our two standard textbooks, "Christian Healing" and "Lessons in Truth," have been bound expressly for the soldier boys. This special edition on very thin bond paper. It is light in weight and small enough to fit in a soldier's pocket. The type, however, is large and easy to read.

The binding is the same as the trench edition of "A Truth Student with the Soldiers." No glue or paste will be found in the cover. The durable binding is practical and serviceable for the rough handling which the books are destined to meet. When ordering this binding do not confuse it with the various other editions. We shall call it "Trench Edition." Price for "Christian Healing," $1.50; "Lessons in Truth, $1.50."

Would you care to have us send you six assorted recent issues of Unity Magazine? The only charge made for the valuable reading is for the expense of mailing them, which is ten cents. The magazines sent will be ones taken from our surplus files, and will therefore be our choice. If you want the six magazines, send a dime (or ten cents in stamps) and we will mail you an assortment.

We can only be valued as we make ourselves valuable.—*Emerson.*

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THE SOCIETY OF SILENT SEVENTY

"The Lord Appointed Seventy Others."

It is now some time since I wrote you a report, but I assure you that I have been just as busy as it is possible for a worker to be. I am situated so that I am going around to different homes in the city every day, and I seldom leave a residence without interesting someone in "the Truth of Unity." I must testify to the wonderful leading of the Spirit of Truth which I get when I commence to talk. Ideas and Truths and passages of Scripture simply flow into my mind, and I just express them. I am also given some wonderful illustrations which seem to make some of the points so clear to listeners. Then I am not confined to individuals alone, as I have been led to a little band of people who, like many others, decided to come apart and study and use the practical side of Christianity. I have delivered several addresses to them, and I am glad to say they are very receptive and appreciative. So you see, the way is being opened for me wonderfully, and I find such genuine pleasure and good from teaching and explaining the Truth as taught by the Spirit of Truth (the One sure Teacher). I always enjoy reading the Silent Seventy corner in Unity each month, and the letters from workers which you print. The way seems to be opening for a few Unity friends and myself to start a Center here. Isn't that splendid? Now, I want you to send me a few of the booklets: "Regeneration the Way to Redemption," and "Lift up a Standard." I have fully grasped the teaching in these booklets, and have consecrated my life to the ideals set forth.

Affirming that the Spirit of Truth is with you, and that the rich blessings of God are upon your great and glorious movement, I am, Yours in His Name.—*J. B.*

Waft of soul's wing!
What lies above?
Sky-blue and Spring.
Sunshine and Love —*Browning.*

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CORROBORATION OF THE STORY OF "THE SILENT ONE IN WHITE"

In a recent issue of *Weekly Unity* we published extracts of an article which appeared in one of our exchange magazines, "The Church Invisible." A number of inquiries have come to us concerning the story, our authority for it, the author's address, etc. In answer to these queries we herewith direct our readers to an English minister who has written a booklet corroborating the story, "Real Angels at Mons," from which we printed "The Silent One In White." This booklet can be obtained for one shilling a dozen copies of Rev. A. A. Boddy, All Saints Vicarage, Sunderland, England.

WHAT DO YOU THINK OF UNITY LITERATURE?

We would like to hear from every student of Unity Literature who has been benefited by its study. Please white to us about your experiences in this respect.

We will make a freewill offering of $10.00 to the best letter of this kind, $5.00 to the second best, $3.00 to the third, $2.00 to the fourth, $1.00 to the fifth, and a cloth bound copy of the book, "Christian Healing," to each of ten more select letters, and ten more letters shall each receive a cloth bound copy of "Lessons in Truth," by H. Emilie Cady.

These letters must be in by August 1st.

Some of our subcribers have taken Unity Magazine since its first number, April, 1889, twenty-nine years ago. We also have two subscribers who have paid one hundred years in advance.

If your benefits have come from reading the Unity Magazine or the Weekly Unity, tell us all about it. If it was the reading of books, booklets or tracts, put it all down, and say what you consider our best publications.

We want to know just what the Unity literature is doing, with the object of its improvement. You can help us. Please get busy with your fountain pen, or preferably, that easy-to-read typewriter.

Address all letters for this contest to Unity School of Christianity, Editoral Dept., Unity Building, Tenth and Tracy, Kansas City, Mo.

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IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue, your renewal should reach us before the 5th of August to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 900 Black Building; The New Thought Church, 514 Fay Building.
Palo Alto—N. T. Truth Center, 543 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d St.; Metaphysical Library, 1024 Broadway.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Building, 165 Post St.; Mission Unity Center, 2476 Mission St.
San Jose—Home of Truth, 144 North 5th St.
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Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.
N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Sec.
New Mexico, Mexico City—Luis Leal, Isabel la Catelica 24, Primer Piso 7; P. O. Box 60 Bis.

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N. Y., New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 1400 Broadway; New Thought Publishers, 110 W. 34th St.; Emma E. Haase, 661 East 225th.
Ohio, Cincinnati—New Thought Temple, 1215-16 Mercantile Library Building.
Dayton—W. V. Nicum, 501 Conover Building.
Ore., Portland—The Metaphysical Circulating Library, 402-3 Central Building, 10th and Alder Sts.
Pa., Philadelphia—Unity Center, Room 432, Presser Bldg. Annex, 1713 Sansom St.; New Thought Book Shop, Weightman Bldg. Truth Center, 1328 Walnut St.
Germantown—New Thought Center, 6043 Germantown Ave.
Wash., Seattle—C. Louise Foulkes, 509 Chickering Hall, 3d Ave. and University St.; Unity Society, 813 8th Ave.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.
Australia, Melbourne—Anna Hudson, 145 Collins St.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St., Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke St.
Winnipeg—The Mobius Book Emporium, 258 Portage Ave.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington, High S. London, W.; Helen Rhodes Wallace, Bournemouth, 127 Lowther Road.
Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George Street.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in August Unity Magazine:

CLASS THOUGHT

Held daily at 9 p. m.
August 20 to September 20, 1918

There is no power in evil nor the fear of evil. The fearless mastery and dominion of the Spirit frees and heals me.

PROSPERITY THOUGHT

Held daily at 12 m.
August 20 to September 20, 1918

I have left the "far country" of want; I hear the Father saying, "Son, thou art ever with me, and all that is mine is thine."

Life is not so short but that there is always time for courtesy.—*Emerson.*

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DO YOU KNOW A SOLDIER IN THE TRENCHES?

Do you want to keep him from harm? Do you want him to know and understand the power of the protecting Word? Do you want him to come back after the war, unsoiled in soul by the terrors and temptations of that hard life?

If you do, you will be interested in what is written here: If every boy in the trenches, or in the navy, could realize the truth of the words in the Psalm, "I will fear no evil, for Thou art with me, Thy rod and thy staff they comfort me," it would be a glorious victory over fear. To realize the presence of God, a man must learn the true character of God. He must be able to comprehend God as Spirit, all powerful. He must understand his relation to God and the wonderful power of the Word.

Unity Magazine and *Weekly Unity* will help the boys to understand these things. They will fill them with a new trust and courage. We suggest that you send one of the magazines to them for one year.

The dollar that you pay for this is insignificant compared to the comfort, the pleasure, the assurance and the strength that they will bring to them. With your subscription we will send the boy, free, a copy of "Bulletproof Soldiers," a booklet which tells how a London Doctor protects British Soldiers from harm. We will also take your boy up for protection in the prayers of the Silent Unity Society and

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write him a letter stating that a friend over here is sending him *Unity Magazine* or *Weekly Unity* and a copy of "Bulletproof Soldiers," and that we are praying for his safety.

Fill out the blank below and send it at once to Unity School of Christianity, Tenth and Tracy Avenue, Kansas City, Mo.

Dear Friends:

I am inclosing $1.00 for which please send *Unity Magazine* or *Weekly Unity* and a copy of the booklet, "Bulletproof Soldiers," to the boy whose name appears below. Also please enter his name on the Silent Unity list for Prayers for Protection.

Soldier's or Sailor's Name is:

.....

Address .....

.....

.....

My Name is.....

Address .....

City..... State.....

7-18

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CONCERNING THE UNITY PROSPERITY BANK

Why Necessary.

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

The Object of the Bank.

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank.

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send *Unity Magazine* to three persons who need the ministry of this helpful periodical. So with the Prosperity lessons and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.

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UNITY SCHOOL OF CHRISTIANITY,

Tenth and Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount ($3.00) necessary to pay for *Unity Magazine* to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

1. Name.....

   Address.....

   City .....

   State .....

2. Name.....

   Address.....

   City .....

   State .....

3. Name.....

   Address.....

   City .....

   State .....

(This offer does not include *Unity Magazine* for sender unless his name is listed above as one of the three.)

Name of Sender.....

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7-18

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WRITINGS OF H. EMILIE CADY

"Lessons in Truth" is a complete course of study in the Science of Spiritual Unfoldment. Twelve illuminating lessons on Practical Christianity comprise the contents of this remarkable book. The strong and inspiring teachings of "Lessons in Truth" form a valuable course in the basic principles of Truth. By unusual insight into spiritual laws, the author makes clear and practical the doctrine of Jesus Christ.

Prices of the various bindings of "Lessons in Truth" are: Paper cover, 50 cents; cloth binding, $1.00; trench edition, bound in khaki cloth, $1.50; flexible binding, pocket edition, $2.50.

"Miscellaneous Writings." Eleven articles of spiritual interest have been selected for this volume. The contents follows:

"Finding the Christ in Ourselves;" "Neither do I Condemn Thee;" "In His Name;" "Loose Him and Let Him Go;" "All Sufficiency in All Things;" "God's Hand;" "If Thou Knewest;" "Trusting and Resting;" "The Spoken Word;" "Unadulterated Truth;" "Oneness with God."

Printed in large attractive type on very good book paper. In paper binding this book sells for 50 cents; cloth bound, $1.00.

"Finding the Christ In Ourselves" explains how you can bring out your true inner self and make use of its wonderful power. Price 20 cents.

"All Sufficiency In All Things." Wonderful lesson in prosperity. Price, 20 cents.

"Trusting and Resting," with additional chapter, "In His Name." Price, 20 cents.

"Oneness with God, and Neither Do I Condemn Thee." Price, 20 cents.

"God's Hand, and Loose Him and Let Him Go." Price, 20 cents.

UNITY SCHOOL OF CHRISTIANITY
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THE HEALING LAW

There is a great underlying spiritual law in the universe that the average man knows little about. This law controls your health. When rightly used, it brings you conditions of health and happiness. The law is that thought has its direct effect upon health. The law is no respecter of persons. Everyone may use it for good. Jesus used it. His disciples used it. People today are using it. You may use it.

The book, "Christian Healing," by Charles Fillmore, was written for the purpose of helping students to understand and apply this law in the right way.

The author of the book tells many truths that he has learned about the working of the Law, during more than thirty years of practical experience in teaching and healing.

Every student of metaphysical healing should own a copy for study and reference. It is also good for those desiring to keep themselves well by use of the healing law.

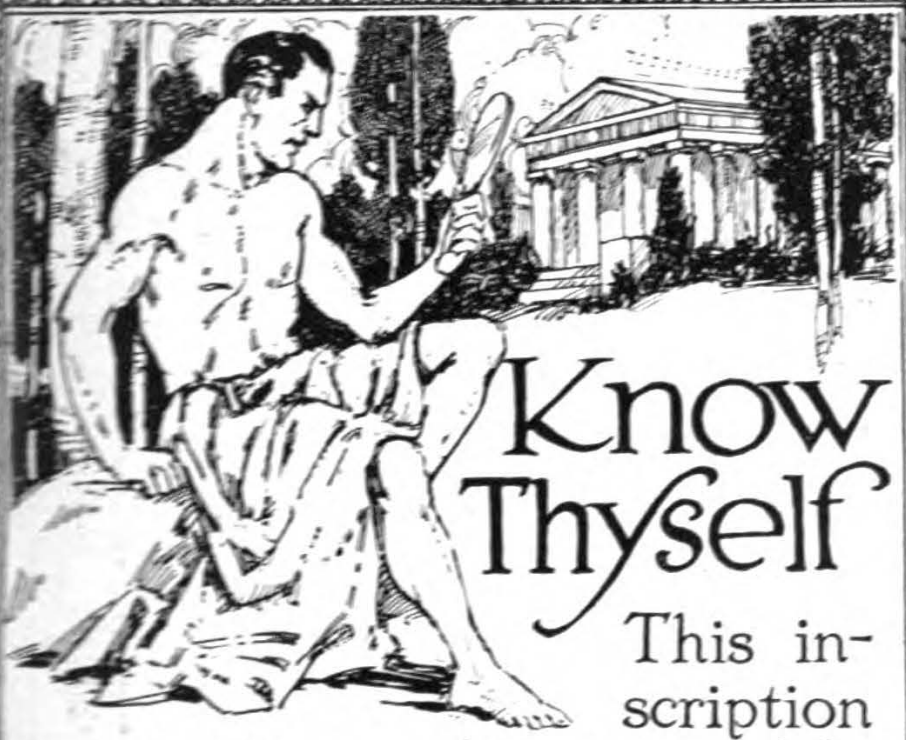
There are twelve regular lessons in the book, with working statements accompanying each, besides other helpful chapters on the following subjects:

How Microbes Are Made; The I Am in Its Kingdom; How Shall the Dead Be Raised? The Development of Divine Love; The Ministry of the Word; Ye Must Be Born Again; Obedience; The Church of Christ; The Lord's Body; The Restoration of God's Kingdom; How Mental Healing Is Done; Sample Treatments; Six Days' Treatment Instruction.

The present revised edition of "Christian Healing" contains 260 pages. The price of the book, in neat paper cover, is 75 cents a copy. In substantial binding of dark green cloth, with top and title stamped in gold, "Christian Healing" sells for $1.50; Trench edition for soldiers, khaki binding, price, $1.50; handsome limp binding, $2.50.

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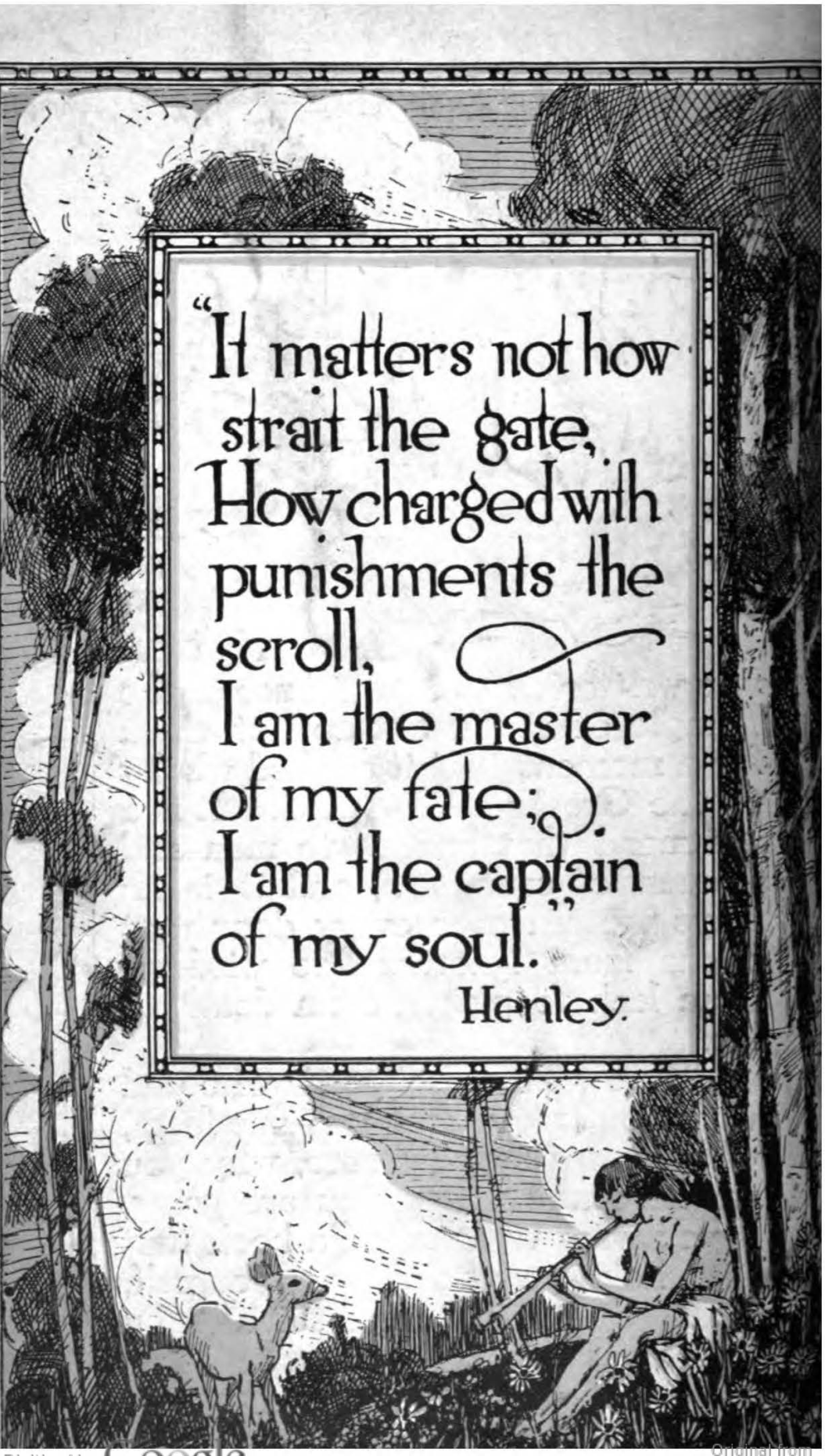
Know Thyself

This inscription was written over the entrance of the Temple of Delhi, but do not think for a moment that it applied wholly to the Greeks of 600 B. C. It is a command that applies to men and women of every age, and it is always written over every door that opens from ignorance to wisdom, from lack to plenty, from death to life.

"Know Thyself," know who and what you are, where you came from, what you are doing here, why you are here and where you are going. If you want to know of a book that will help you to know yourself, read "CHRISTIAN HEALING," by Charles Fillmore.

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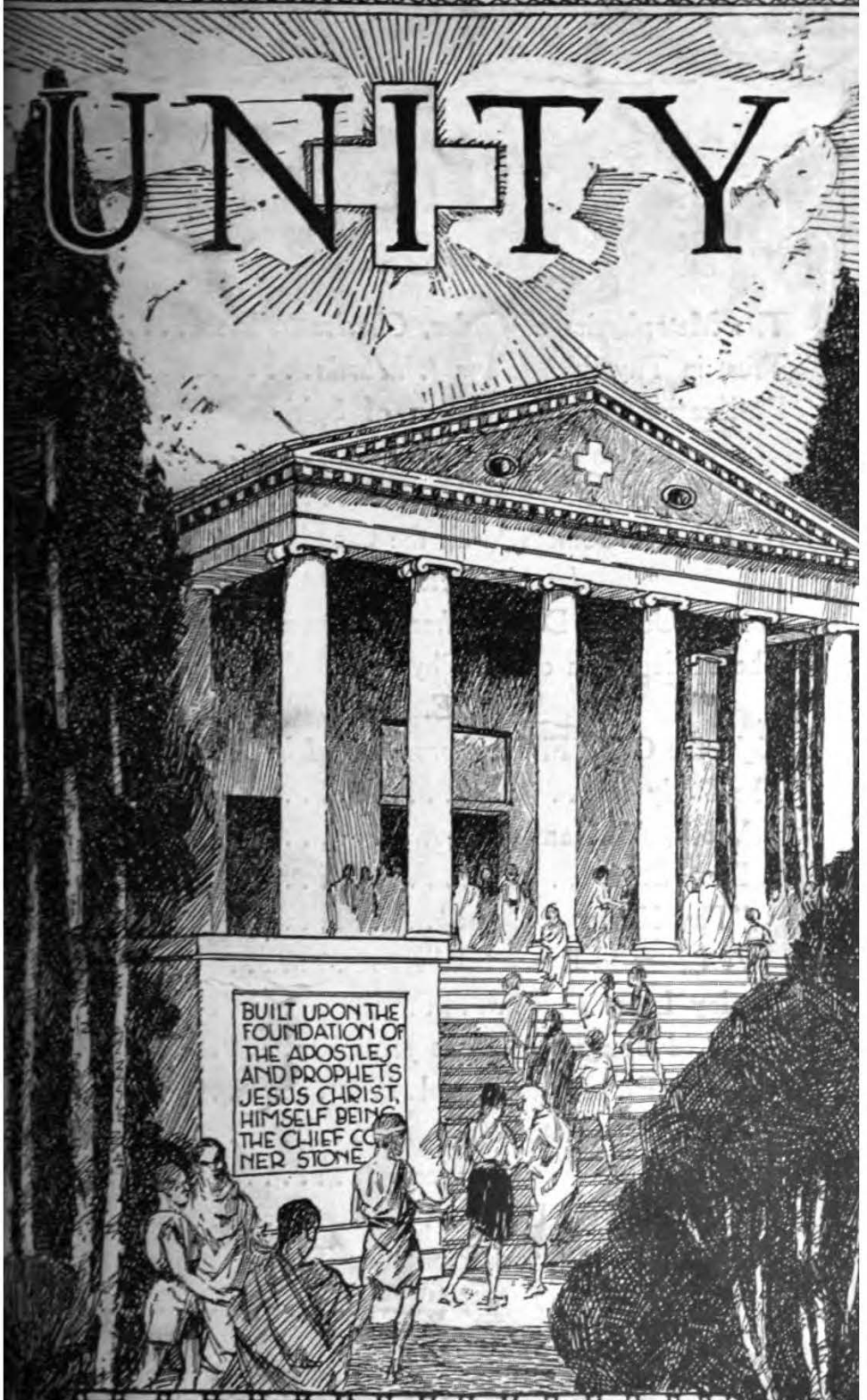
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loyed in our soldiers or sailors at the front. NO WRAPPING---NO ADDRES

UNITY



AUGUST, 1918

SCHOOL of CHRISTIANITY, Tenth and Tracy Aves., Kansas City, Mo.

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CONTENTS

The Metaphysics of Order, *Charles Fillmore* 101
Trust in Thyself, *Helena J. Martin* 106
Purification, the Foundation of Spiritual Development, *Ida M. Mingle* 107
Thinking, *H. T. Wiegel* 114
Behold, He Cometh With the Clouds, ... 118
Imelda Octavia Shanklin
Forgive Us Our Debts, *Charles Fillmore* 121
The Redemption of the Physical Body, ... 125
H. E. Butler
Fight the Good Fight, *Dorothy Hatch* 131
The Study 133
Work, A Means of Growth 134
Bible Study 137
"Thy Kingdom Come" 139
A Letter to Every Soldier 142
Sunday Lessons 145
David Brings the Ark to Jerusalem 145
God's Promise to David 147
Solomon Anointed King 149
Solomon Chooses Wisdom 152
Society of Silent Unity 157
Class Thought and Prosperity Thought 157
Thoughts for Daily Meditation 158
Extracts from Letters 158
Silent Unity Healing 164
Publishers' Department 177

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UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

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VOL. 49 KANSAS CITY, MO., AUGUST, 1918 No. 2

THE METAPHYSICS OF ORDER

CHARLES FILLMORE

A man who stands united with his thought conceives magnificently of himself.—*Emerson.*

The hand of God is upon all them that seek him for good.—Ezra 8:22.

The heavens themselves, the planets and this center,
Observe degree, priority and place,
Insisture, course, proportion, season, form,
Office and custom, in all line of order.—*Shakespeare.*



LL SANE people acknowledge the necessity of observing some law in their daily living, but the great majority have a human standard. Now the whole race is awakening to the knowledge of a Higher Source, and more people are every day giving attention to the law of Spirit in their lives.

Order is heaven's first law. When we receive more spiritual life it is necessary that it be put in right relation. If not so ordered, mental discord will ensue. This applies to all we do. Everything must be in order. If you affirm prosperity, that too must be brought into orderly conditions. You may be declaring life and prosperity and at the same time be holding some disorganizing thought. This will produce inharmony and discord in your affairs. Lack of orderly arrangement of thought is responsible for many delayed demonstrations.

We find in the Scriptures constant reference in sym-

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bols, and also direct commands, to order as a fundamental law of the universe and of man. There must be order in the spiritual life as well as the material. All peoples have observed this, and especially the people of God. Paul said, "Let all things be done decently and in order."

The whole world has changed in the last decade in the matter of order. Not so many years ago the average business man piled his letters together on his desk and had to tumble them all over to find what he wanted. Now he has a card index and he knows from a glance at the card just where to find the particular letter or paper that he wants.

You have probably all had experience with people who sell books, encyclopedias for instance, for one dollar down and one dollar a month as long as you live. These firms have a "follow-up" system. You get a nice letter telling you the merits of the book, and if you do not answer you get another one, in just one month, suggesting that you cannot get along without their book. If this letter is not heeded, a third one comes telling you that you simply cannot exist without that book. By this time, perhaps, the "follow-up" system has begun to take hold of you and you have a feeling that after all that book is an absolute necessity in your life. You have come under the spell of the "follow-up" suggestion system of the man behind the letter.

This orderly system of thought-suggestion is widely used in the business world, and unless you are strong in your own conviction as to what your needs are, you will be loaded up with many things for which you have no use. The remedy is, establish yourself in the spiritual law. You will come under one or the other of these laws, the man-made or the spiritual, and it is for you to choose which is best.

You want to know, then, the metaphysics of order. How shall you order your life by the Divine plan? By laying down as a truth that there is such a plan and by

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making it yours through affirming your oneness with the Omnipresent Divine Mind, in which that plan exists in its righteousness. Say: "I, as the offspring of God and his executive power, am one with his perfect wisdom now ordering my life into Divine Harmony." Ask for—then affirm the Divine Order. Put yourself in touch with Spirit. Then you will come into consciousness of a new world in thought and act and find yourself doing many things differently, because the orderly mind that directs the universe is working through you. It will not be long until you break forth in original ways of doing many things; changes will come in the way you eat and dress, in the way you write your letters, and in everything that you do. A harmonious relation will be established in all of your ways. Things that were out of harmony will easily adjust themselves when you open the way in your mind for the manifestation of Divine Order.

There is an orderly procedure in bringing forth man, even in the material sense. The birth of Jesus Christ is an example. His coming was foretold and arranged beforehand. It was not left to chance. His mother "magnified" the Lord before he was born. This illustrates that it is necessary to have order from the very beginning. The bringing forth of John the Baptist is an example of the coming of another state of consciousness, and the necessity of law and order in prenatal culture.

The same law holds good in our houses and our food, in our daily intercourse with our fellows, in even the mottoes on our walls. Dr. Morgan, of London, was married when a young man, and his father, a strict religionist, came to see him. The father went all through the new home, then said to his son, "No man could tell whether this house was dedicated to God or the devil. There is nothing on the walls to indicate it." Dr. Morgan says he saw the point and did not fail to have his wall mottoes express his loyalty to God. The

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power of the Word should be expressed in our houses. We should surround ourselves with words suggestive of spiritual things? If words count, and we know they do, should we not be careful of all, every idea, taken into consciousness through the eye as well as through the ear?

From their inception to their expression, words are important. The law is fulfilled not only in mind but in manifestation also. Every suggestion that enters the mind brings forth like expression in act. The time is coming when it will be unlawful to print in the daily papers any record of crime or of anything that will bring discord into the lives of readers. Recently I read of a man who committed a crime, and in his pocket was found a newspaper clipping describing almost identically the same criminal act. This was the fruit of suggestion. How many such suggestions does one large daily paper carry to its thousands of readers in its recital of the daily horrors that make up intense news? As the world comes more and more under the spiritual law, editors and publishers will not ask their readers what they want, but will give them what they should have for mental food. And as the people are raised to higher planes of consciousness they will demand reading of uplifting character. They will be just as careful what they read as they are now beginning to be of their foods. There will be the same demand for pure reading as for pure food. If it is against the law of thought to adulterate foods, how much more is it against the law of thought to adulterate the Truth. We can see the necessity of order and law according to Spirit. Every deteriorating thought should be kept out of our mental food, even more carefully than such elements are kept out of our material food.

This applies also to music. Is music in Divine Mind? Certainly. The religious tendency of man's soul reaches out for expression in music. When our thoughts are in right relation, our nerves will not be

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twinged by inharmonious song. We bring about whatever we hold in thought. Our own does come to us. If we lay hold of Spirit only the Divine Harmony will be expressed in us, and the song celestial shall be sung by us.

This spiritual law is operative in food and clothing. If we think about order and harmony our taste in seeming material things will change. We will desire the purest foods, and there will be more harmony in the colors we choose to wear. "If God so clothe the lilies of the field will he not much more clothe you?" Some people think it impossible for man to be clothed like the lilies of the field. But if man stands above all creation has he not power to clothe himself in the richness and glory of Spirit? Out of the air we may manufacture the things we eat and wear. This is not a flight of fancy. Chemists are already considering the possibility. It is not an assumption of theoretical metaphysics that we may be able to make our food and clothing from the air, but a logical conclusion following the understanding of God as the Omnipresent Resource of all that appears. So long as we believe in the slow processes of what we call Nature, we shall place ourselves under that kind of a law. But if we know the spiritual law, and the power of the Word, we shall bring into operation in our lives an entirely different law. Where is the limit to the power of thought?

So let us begin anew, and lay down the law of order in all that we do. If there is a tendency to hurry, stop and affirm Divine Order and rest yourself in its poise. Geologists tell us that our world has been whirling around the sun for over five hundred million years, and that man has been on the planet for over fifty million years. So you see there is no hurry. Remember that you live in eternity now. This thought of omnipresent eternity will alleviate nervous tension. Put every thought and act under the Divine Law. Even if you think you are going to miss a car, do not hurry;

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another car will be right along, and if your mind is in Divine Order, it will be your car.

If you are disorderly and indefinite along any line, put yourself at once under the Order of Divine Mind, by affirming daily that the same Law that swings the stars in the cushioned ethers, is operative in and through your life and all your affairs.

TRUST IN THYSELF

I Am—

To have profound faith in my True Self.

To have faith that is strong, vital, positive, powerful.

To have absolute trust.

To have all conquering courage.

To have deep, powerful confidence.

To have self reliance—absolute assurance.

To have true conscious knowledge.

To be brave.

To be *wisely* fearless.

To be constant.

To be unwavering.

To be absolutely true.

To have profound conviction.

To radiate, inspire and contage:

Courage, Trust, Calmness, Wisdom, Inspiration, Poise, Selfreliance, Enthusiasm, Assurance, Determination, Harmony, Safety, Self-Mastery, Conviction.

To have *positive, powerful* persistence and perseverance.

To have calm, continuous insistence.

To have joy in persevering.

To always have wise patience, especially with myself.

To direct myself with a hand of steel.

To have absolute, vital, Divine determination.

—*Helena J. Martin.*

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PURIFICATION, THE FOUNDATION PRINCIPLE OF SPIRITUAL DEVELOPMENT

IDA M. MINGLE



URIFICATION is the essential foundation principle of a well-ordered life, and involves purity of action as well as of thought. The average person shies at the mention of the word purity because of a guilty conscience, and not until man arrives at a point in his unfoldment where he has courage enough to face himself, so to speak, is he able to enter into the purification of his ideas, which are the impelling motive of his activities along any line of expression.

When the necessity of purification is mentioned, man naturally associates it with the idea of overcoming sexual tendencies. This is because man instinctively knows that the cause of his maladies is an inharmonious relation of his creative forces. But purification must be entered into along every line of expression in both mind and body, and while sex-impurity is recognized as the breeding place of all the ills of mankind, yet the primal cause of impurity is *separation from God in the realm of ideas.*

Purification cannot be established in consciousness through suppression because expression is the law of growth. There is no growth without joyous activity, and this activity must have perfect expression in the realm of mind as well as in the manifest world. Simply refraining from doing that which might be detrimental is selfishness, and does not constitute a scientific step in building up a consciousness of purity, for purity must be based upon an unselfish and impersonal desire. "Whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it." The desire to express the Divine Self, that the glories of the

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Spirit may be made manifest in the earth, is the only safe and legitimate motive upon which man may base his hope of freedom from fleshly limitations.

It is an interesting fact that straightway after Jesus had been baptized by John, and approved by the Father, which symbolizes the fulfillment of his activity in the intellectual perception of Truth, and his readiness for a greater degree of unfoldment, he was led into the wilderness where he fasted forty days and forty nights. During this period of separating himself more fully from the demands of the flesh consciousness, he laid the foundation for the bringing forth of the Christ body, and entered more perfectly into the purification of the whole man.

Traditional Christianity has held that Jesus was purity personified, but if we are to believe that he was tempted in all points, yet without sin, we must also come to the conclusion that the cause of his temptations lie in his own consciousness, and that through a law of mind action of "like attracting like," he brought into expression the opportunity to prove himself an overcomer of evil. Jesus won the title of Master because he met and mastered every idea that was not in harmony with the eternal principle of Truth, which he, in his Divine nature, represented.

Every man is the Son of God and co-equal with the Father in his Divine selfhood. It remains for man, however, to ascertain how to unify himself with the Father-Mind. This union with the Father-Mind is accomplished, primarily, through purity of thought. Too many students quicken their sense consciousness with living words of Truth, without giving proper thought to purification. This is the cause of a great deal of inharmony, which if persisted in, leads to dissatisfaction with Truth, disorganization of soul forces and degeneration of bodily activities.

Truth is never destructive nor devitalizing, but to pour wholesome and sweet nourishment into a filthy

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receptacle is to set up a disastrous cross-current of activity in the consciousness. Men cannot put new wine into old wine-skins, "else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved." The wine of life, the product of vitalizing words of Truth, must find a harmonious response in the body consciousness (wine-skins) if man is to be preserved entire. This being true, certain outer steps of purification must be taken. Freedom from impure bodily action, such as sensual contact, whether it be on the sex, soul or affectional planes of consciousness, must be established before man can become the attracting magnet to invite the inflow of God's pure life into his organism. Man must free himself from the demands of appetite, whether it be the revelry in food, drink or other indulgences. Desire for pleasurable soul or body stimulation must be transmuted into the desire for God alone, for the only passion in which man can safely indulge is the passion to know God and to express him.

Three specific steps are involved in the process of purification, designated in Scripture terms as water, fire and the Holy Spirit. Scientifically stated, water stands for denial or cleansing of the mind of erroneous thoughts, and their corresponding impure activity in the body, and in regeneration precedes the building into consciousness of affirmations of Truth. The Mosaic dispensation, as set forth in Scripture, symbolizes the era of denial through which man passes in his journey from sense to soul. Man needs first to be disciplined by "Thou shalt not" until he has developed the *will* to do that which he knows is for his highest good. He may administer his own discipline through making certain demands upon himself, or if he fails to do this, his wrong thoughts and acts react upon him and he comes into purification through painful experiences, which, because of his disobedience to the laws of Being, become the schoolmaster that bring him unto Christ.

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When one is constantly affirming words of Truth without eliminating error, and, if need be, making specific denials of conscious weaknesses, he is building upon a false foundation, which must eventually totter and fall. It is quite true that the student, up to a certain point in spiritual unfoldment, gets results through eliminating denials from his process of growth. At this point the body, being no longer able to contain the regenerate soul, sloughs off by way of the grave, and the soul builds again a more fitting habitation. This is not the regeneration taught by Jesus Christ, but the law of *karma* in a process of fulfillment.

There are students of Truth, who are so fastidious at the mention of an erroneous word, that they absolutely refuse to make a denial because it emphasizes, as they say, error in consciousness. If this is the case, it is only because the student has not fully entered into the realization of the *unreality* of error, and its utter lack of power to intensify or reproduce itself. Keen observation of the student who refuses to recognize error in any sense, reveals the fact that in nearly every instance, his method of handling this erroneous phase of consciousness, is due to either a conscious or subconscious fear of it. Jesus is our exemplar, and we cannot, by any process of deduction infer that he deliberately let error grow and flourish, or failed to discern that man was involved in a state of consciousness which separated him from the harmony of the Father's kingdom. So pure was Jesus in his discernment, and so balanced was he in the execution of an idea discerned, that he entered whole-souled into all that he touched. If it was necessary for him to reprove the Pharisee, he did it as a Master, conscious that in so doing he was promoting his Father's kingdom in the earth. When he beheld the sick man by the roadside, he must have discerned that the harmony of heaven was not expressed (otherwise, discerned error), and the necessity of a purer relation of man to the Father, else he would not have forgiven

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error and admonished the erring one to "sin no more, lest a worse thing come unto thee." Jesus, during his ministry to mankind, was always conscious of the truth that the Christ principle in him was greater than that phase of consciousness built up by man through ages of belief that man is separated from God and a product of flesh generation.

After one has thoroughly proved himself master of erroneous thoughts and corresponding outer activities, he enters into the next step of purification, designated by the term *fire*. This step in spiritual development is not always one of peace and harmony, and because of the adjustments that are made, the devotee of Truth is sometimes inclined to feel that he has taken a backward step, or at least is not moving forward in harmony with the ideals he cherishes. If man had remained in Divine consciousness painful adjustments would not present themselves. However, because they do present themselves, it does not necessarily follow that man need recognize the *pain* as a mode of purification. At this point of growth, man holds firmly to the Truth that he is spiritual being, not subject to the secondary law of pain and death, and claims his power to press forward free from all mortal limitations. Persistently holding to this Truth will alleviate the intensity of this second step in purification, and at a moment when one is least unaware of it, a change in consciousness takes place, and the warm, glowing light and life of God flows into Being, transmuting the remnants of the grosser elements of any idea into the fine gold of spiritual substance, and the Holy Spirit is crowned Lord of the holy temple (the body). Seeking to unify himself with the Holy Spirit, man no longer lives after the flesh, but shapes every thought and act to conform to the principles of Absolute Truth, and presses onward in faith and courage, regardless of personal crucifixions, misunderstandings and apparent obstacles, conscious always in his overcoming of the sweet aproval of the loving Spirit

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within which counsels at moments when we need it most, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

Purification is the Alpha and Omega of spiritual growth. It means the silent or audible rejection of every idea adverse to eternal principles of Truth, leaving only the substance of pure mental energy to accumulate and bless the mind and body with its radiant presence.

All the faculties of Mind find their highest and fullest fruition in the consciousness of one earnestly seeking to purify his mind and body. Love, the great harmonizer, fulfills the law when "every jot and tittle" of the consciousness has been brought into a harmonious relation with pure Principle. Divine Love is not attained through the metaphysical jugglery of a few statements of Truth, nor is it expressed through assuring the erring one that he is growing wonderfully when gross errors stand out demanding attention. Jesus attained his crowning victories through Divine Love, but this full realization of Divine Love came to him as a result of his having proved the supremacy of Truth over error at every step of the way. Through purifying his consciousness in relation to every activity of living, rejecting the error and declaring the reality of Truth, he became so conscious of his unity with the Father-Mother Principle that he rested secure in the wisdom and love of God, depending upon it wholly for his defense during the trying periods that preceded the crucifixion of his personal consciousness. When one understands the exactness of Divine Law, he discerns that Jesus was not especially *favored* either by God or man, but that he was especially *faithful* to both God and man. Perhaps the actions of Jesus were not always particularly pleasing to men, but the inner conviction that they were pleasing to God was sufficient to enable him to set into

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operation all the ideas he came to establish in the consciousness of man and in the earth.

Every individual cherishes ideals in his heart. These ideals can be consummated, for it is impossible to conceive of anything that we cannot achieve. Purity of thoughts pertaining to any ideal must be established before one is ready to set into activity the ideas necessary to fulfill the ideal. Every step of growth is first idealized in Mind, and when a pure foundation of thought is established a union is made with the indwelling Christ Spirit, "who doeth the works."

If the foundation of a building is well laid, one can rely upon the stability of the structure to weather the wear and tear of the elements; but if the foundation is weak or falsely constructed the entire building is unsafe and non-dependable. Purity is the only reliable base upon which to erect the eternal body structure. If one is conscientious in balancing his thoughts and acts to the Christ Principle within, he will not need to continually struggle to overcome any phase of consciousness of the flesh man, for every event in life, if handled from the standpoint of Truth, will refine, chasten and purify the consciousness until man shall become the glorified image and likeness of the Pure Principle that begat him.

Dust by its own nature can rise only so far above the road, and birds which fly higher never have it upon their wings. So the heart that knows how to fly high enough escapes those little cares and vexations which brood upon the earth, but cannot rise above it into that purer air.—*H. W. Beecher.*

It is not sufficient that we should be kind and liberal to the poor; for the poverty we seek to relieve is due in part to unjust conditions which our daily conduct, if it is not guided by the "spirit of pure wisdom," may be helping to intensify.—*Sunshine Bulletin.*

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THINKING

H. T. WIEGEL

"Come let us reason together."

MAN HAS been endowed with the power to think, to discern, to choose, to reason. Man has a discriminative faculty. We often cite the wisdom of Solomon and Shakespeare in such statements as these: "As a man thinketh in his heart so is he." "There is nothing good nor bad, but thinking makes it so."

There is a sense in which these profound thinkers were right, and yet from the standpoint of absolute Truth they are both in error, for Truth cannot be changed. It is fixed, permanent, changeless; and from this standard we clearly see that man is what he is regardless of what he thinks. But the character of his thinking does determine the character of the conditions that environ him.

Man uses his reasoning faculties according to the indication of appearances, and the way he has been taught in some particular school; or he uses those faculties according to the fixed, changeless, eternal Truth standard. As he thinks he reasons himself and his conditions into manifestation. He literally reasons himself, so to speak, either into heaven or hell conditions; and usually, when it is hell, he wonders what he ever did to make it so. But his thinking, in the last analysis, made it so; but thinking never changed the Truth of what he is.

Our whole problem is to overcome that inherent tendency to think, act and live as if we are that which we are not and can never be, and to begin, or go on, expressing that which we eternally and unchangeably are. If we get right busy centering and concentrating our thoughts on the Truth of what we are, we can posi-

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tively and effectively change our tendencies to thinking and acting as if we are that which we are not. But we must keep up a drum-fire of spiritual thought into the subconscious phase of our being until our tendencies spontaneously and continuously think according to the Truth standard.

In cultivating this state of mind I find it necessary to treat the whole environment, because the Truth of one is the Truth of all, and *is changeless.* Bearing on this subject such thoughts as these came into my mind with a spiritual rush, clearness and power:

Children of God—you are what you are.

What you are can never be changed.

You are born of God. What God is is what you are potentially, and actually in reality.

No man on earth is your Father.

You are the likeness of God and not the likeness of any flesh ancestors, whosoever.

God in the midst of you is mighty!

Mighty in life!

Mighty in health!

Mighty in love!

Mighty in wisdom!

Mighty in power!

God in the midst of his people is mighty!

All people are God's people and all creation is the same, always has been and always will be.

Thinking the Truth brings the Truth to bear effectively just the same as thinking lies brings the expression of the lie into manifestation.

Thinking makes manifestation appear either good or evil.

What shall we do, think God's thoughts after him, with him, by him, or shall we go on thinking after vain theories, opinions and imaginations which are not true of God or creation, or, of Truth and manifestation?

Get the mental-spiritual vision, "nearer is He than breathing, closer than hands or feet," and the appear-

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ance of evil shall vanish away as the sunlight causes the darkness to disappear.

Truth is!

Truth is the only reality there is!

Truth is *changeless!*

Truth *is changeless!*

Truth is changeless!

I am what I am!

You are what you are!

"I am the light of the world."

"Ye are the light of the world."

"Ye are the salt of the earth!"

Truth is that which is!

Truth is love!

Truth is wisdom!

Truth is health!

Truth is power!

Truth is supply!

Truth is joy!

Good and Good only is Truth.

What I think, what I do, how I act, how I feel, does not change what I Am!

I cannot be what I am not, although I can act as if I am not what I am.

I am God's likeness!

Ye are God's likeness!

God alone is Truth and God-likeness is Truth manifest.

Truth is the same in earth as in heaven.

It is fixed, permanent, changeless forever, wherever, everywhere!

It cannot be changed!

It cannot be scolded, whipped, lamented, nor tortured into manifestation.

It must be sought, believed in, loved with the whole heart and become the fixed standard of thought.

When we pray to the Father we pray to the Father in secret (acknowledge the one and only Truth as the

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one and only reality) the Father rewards us openly.

"Seek the Truth as Jesus taught it and ye shall be forever free."

"Ye are gods, . . . and the Scripture cannot be broken."

The Truth can never be changed!

Nothing can be added unto man and nothing can be taken from him. His completeness and perfection is eternal and changeless.

"Which of you by taking thought can add one cubit unto his stature?"

To absorb thought is to absorb lasting power. But if, when in the act of such absorption, anything annoys or hurries us, this power of absorbing thought is instantly destroyed. Our spirit ceases then to be the open hand receiving ideas. It becomes the clenched fist. It is then combative. It goes straight to whatever annoys or hurries it, and rages and frets around it. When we say "goes" we mean our thought as an element literally goes out to the place we are hurrying to, or the person who troubles. It is our strength of both body and mind that is constantly leaving us. We cease then to study. Repose and serenity of mind mean a condition of perpetual study; and, with such, a continual indrawing of strength. We can discipline ourselves to such a repose, until it can accompany and pervade all our efforts, so that we shall rest as well as work.—*Prentice Mulford.*

"Youth is not a time of life. It is a state of the mind, a temper of the will, a vigor of the emotions, a freshness of the deep springs of life. Nobody grows old by merely living a number of years."

The end of life is to be like unto God, and the soul following God will be like unto him; he being the beginning, middle, and end of all things.—*Socrates.*

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"BEHOLD, HE COMETH WITH THE CLOUDS"

IMELDA OCTAVIA SHANKLIN



E HATH sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the year of Jehovah's favor . . . ," shouts Isaiah down the ages, foretelling the emancipation of all peoples. Today is this saying fulfilled in our ears, performed before our eyes, wrought in the flesh of men. Even as the love of Jehovah works to redeem the soul, so also does his justice thrill the relations of society, to put all things on a basis of equality, fraternity, goodwill.

The action of Jehovah in bringing out the perfectness of his design in man, is as apparent as the influence of seasons on vegetation. When the dull, long night of spiritual darkness descended with the initial transgression of Adam, there was, in the very retreat of the light and warmth God's apprehended presence, the sure prophecy of the revival of his innateness. "Dust thou art, and unto dust shalt thou return," was the doom declared for that phantom creation which Adam opposed to the Perfectness of Things. But all that is perfect, having been shaped by the hand of Perfectness, abides; it waits through the aeons of darkness; it smiles upon the soul's returning sight, and says, "Son, thou art ever with me."

Nothwithstanding the soul's presence before Jehovah, its lack of vision makes it to be alien from him; it labors for the meat which perishes, and eats its bread in the sweat of its face. It appoints ecclesiastical devils, and fears them; it sets up tyrants, and obeys them; it separates itself as classes, calling one division privileged, the other, oppressed; it groans under the iron rule of the hand it has clothed with mail, and weeps

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before heaven, pleading, "How long, O Jehovah? Wilt thou forget me for ever?"

The night passes; the day of recognition arises. Where was stagnation, growth, foliage, bloom, appear.

That all just governments derive their powers from the consent of the governed, is as sacred a declaration as any to be found in the accredited scriptures of this planet. That all governments justly derive their powers from the consent of the governed, is the new thesis of constitutions. That all men, by virtue of soul unity, are intrinsically equal, endowed by the Eternal God with the inalienable rights of life, liberty and the pursuit of happiness, incontrovertible in the face of the admission that the Eternal God is the source of the soul.

The fundamentals of Americanism are the inspirations of that political redemption which is beginning, all over the earth. The signs and the terrors which Jesus Christ foretold as the immediate precursors of his assumption of dominion, would appal the soul were it not that the spirit of the Liberator keeps the courage high, the heart confident, the faith sweet. This is God's world, and the powers of darkness cannot rule it forever. The soul is immortal, and fears not place nor event. "Come, Lord Jesus."

The Son of God incarnate in the life of the world, slain by the sins of the world, has come forth to a mighty resurrection. The works which withstand him are marked for dissolution. Whatsoever has not arrayed itself on the side of the phantom creation, shall abide; whoever has sworn allegiance to phantasy must be driven of his blindness, lest he continue to fight against the Anointed.

When the risen Jesus joined the two on the way to Emmaus, it is said, "Their eyes were holden that they should not know him." As then, so it is today, when the Son of God walks heaven high on this planet, to lift up and to restore, there are those who discern not through the eyes of progress that, "it must needs be that

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offence cometh; but woe to that man through whom the offence cometh!"

It requires that we watch, pray, and give our hands to the work. This thing is of the Eternal God, and it will go through. Never before has the son of man been privileged to join himself to the Son of God in a movement so significant. That selfishness and distrust would betray the Son, is no deterrent. The Iscariot has ever trailed the Christ, but he comes not to a resurrection, save through the Christ.

The phantasms are fading into the glory of the real. Let us pledge to the God of justice that allegiance which holds back nothing, which presses upon him the use of those talents he has bestowed, chief of which is our ability to let him work through us the righteousness which exalts nations and honors heaven.

SCRIPTURE CAKE

Four and one-half cups of I Kings 4:22; one cup of Judges 5:25; two cups of Jeremiah 6:20; two cups of Nahum 3:12; two cups of I Samuel 30:12; one cup of Numbers 17:8; two tablespoonfuls of I Samuel 14:25.

Season with II Chronicles 9:9; six of Jeremiah 17:11; one pinch of Leviticus 2:13; one-half cup of Judges 4:19; two teaspoonfuls of Amos 4:5.

Follow Solomon's Prescription for making a good boy and you will have a good cake.

"Search the Scriptures."

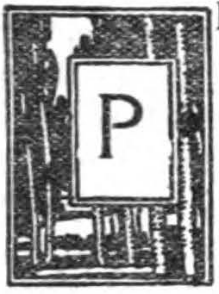
Be noble in every thought
And in every deed!
Let not the illusion of thy senses
Betray thee to deadly offenses.
Be strong! be good! be pure!
The right only shall endure,
All things else are but false pretenses.

—*Longfellow.*

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FORGIVE US OUR DEBTS

Extracts from Mr. Fillmore's Sunday Morning Talks



EOPLE say, What can a man do with the thoughts of his mind? He can do everything with them. They are under his absolute control. He can direct them. He can coerce them. He can hush them or crush them. He can dissolve them and put others in their place. There is no other spot in the universe where man has mastery. The dominion which is his by Divine right is over his own thoughts. When man apprehends this and commences to exercise that dominion, he has begun to open the way to God, the only door to God—through mind and thought.

"Forgive us our debts as we *have* forgiven our debtors" (R. V.). Jesus' comments were, How can you expect men to forgive your transgressions until you have first forgiven them their transgressions? This we find to be in harmony with a law of mind. That is, an idea must be dissolved before another can take its place. If you have in mind a thought that some one has wronged you, you cannot let in the cleansing power of the Spirit until you have dissolved and cast out the idea of the mortal wrong. You may be wondering why you do not get spiritual illumination like others. What kind of thoughts is your mind filled with? Have you made room in your mind by forgiving your transgressors, or is it filled with thoughts of resentment against this one, and a feeling that you have been slighted by that one? Jesus cited a right law of mind when he said, "If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:14.) In this is a statement of Science on any of its planes, physical or metaphysical.

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"Thoughts are things," and they occupy space. They are alive and *think themselves* after their kind. They bring forth fruit according to the seed planted by thought in the mind.

Tell me what kind of thoughts you are holding about yourself or your neighbor, and I will tell you what you will experience in health, finances, and family relations. Are you suspicious of your neighbor? How can the great love and trust of the Father find place when the room is occupied by *mis-trust?* "Try the power there is in trusting one another—there's magic in it—white magic." Are you accusing men of being thieves and highwaymen? With that thought generating its currents of fear and terror, and filling your whole consciousness with its darkness, where is there room for the Father's aura of protection? *Love* and *Trust* are dynamic. Build walls of vibratory substance out of Love. Send out invisible messengers of protection; they are better guards than policemen or detectives. Have you forgiven all dishonest and unjust men and women—forgiven your thoughts or the thoughts and opinions of the world about their transgressions? Say to them, "I forgive your transgressions, and the Father forgives mine."

The question is not, "How guilty is the man?" but, "How do I stand in the sight of the Father as to my *ideas* about his guilt?" Reform yourself first. That means very much more to one in the understanding of mind and its laws than to the ordinary individual.

He who knows not himself wholly, but just his superficial, external personality, thinks he is reformed when he conforms to the moral and municipal law. He may be filled with self-righteousness and daily lift up his voice in prayer, thanking God that he is not as other men are, but he has not "forgiven men their transgressions." He looks upon every man not conforming to his standard of morality, religion or finances, as a transgressor, and thanks God for his supposed insight and

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perspicuity. But he is not at peace. There is something lacking. God does not talk to him "face to face," because the *mind*, where God and man meet, is darkened with the smoke of the belief that other men are sinners. God is too pure to behold iniquity. So our first resolve in starting reforms is that we will forgive *all* men their transgressions, that the Father may forgive us our transgressions.

"All men" includes ourselves. *Forgive yourself.* Let the finger of denial erase every sin or "falling short" which you have charged to yourself. Say to that part of your being which is liable to "fall short," "Thy sins be forgiven thee—go and *sin* no more, lest a worse thing come upon thee." Then see to it that there is no further sin. Treat it as a *mental* transgression instead of a physical or moral deflection. Deny in *thought* the tendency to the error way, and hold yourself firmly to the Christ Spirit, which you divinely are. Part company forever with "accusing conscience." He is the friend and "whipper in" of sinners, and not of those who have resolved to sin no more.

The real search of all people is to find God. They may think they are looking for other things, but will eventually admit that it was God they sought, especially after they have once felt his presence in their souls. This being true, our whole aim should be to make the place where we meet God so pure that we shall never mistake his voice nor be hidden from his face. This place we know is in the mind—the inmost recess of the soul—the kingdom of heaven within you.

"Shall I be in debt so long as I hold debts against others?" This we find to be the law of mind. A thought of debt will produce debt. So long as you believe in debt you will go into debt, and accumulate the burdens that follow that thought. Whoever has not forgiven all men what they owe him, stands liable himself to fall into debt. Shall you hand receipted bills to all who owe you? No, that would not be erasing

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the *idea of debt* from your mind. First, deny in mind that any man or woman owes you. If necessary, go over the names separately and forgive the idea of obligation you hold against them. It is opposed to Divine Law—the law of universal equilibrium.

In Spirit, there is no obligation. The true disciples have all things in common. Commence your liquidation of debts at the right place, where they exist as living, original, producing entities, and that is in *idea*. The world will never be free from the bondage of debt and interest until men go to their minds and erase the *ideas* that are generating *debt* and interest. If you forgive all your debtors, will they never pay you? Examine the law of mind and see. Analyze the idea of debt, and see if it doesn't involve an idea of lack. Debt is a thought of absence with *lack* at both ends. You believe you *lack* what is owing you, and also that he who owes, *lacks*, or he would have *paid*, rather than have incurred the obligation. So there is *error* at both ends, and *nothing* in the middle. This being true, according to the law of mind, we should dissolve by denial every idea that another owes us, or that we owe anybody, and hold thoughts right the opposite—fill our minds with ideas of abundance.

We have abundance, and all have abundance. Such thoughts will more quickly bring to us that which is rightfully ours than any other. See abundance everywhere, and the thought of fullness in your mind will bring to you its fruits. Then let the law work itself out. In this way the Father will forgive us our debts. The Father is the everywhere-present Spirit, in which all that appears has origin. Governed by law, the love of God would see us always happy and abundantly provided for, but the wisdom of God demands that order and right relation exist in our minds before this shall be possible.

"Man is no better than his ideals."

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THE REDEMPTION OF THE PHYSICAL BODY

"I will ransom them from the power of the grave; I will redeem them from death."—Hosea 13:14. See also Isaiah 25:8; I Cor. 15:54; Rev. 20:14; 21:4.



OR centuries past death has claimed all classes of the human family, and as a result the world has been led to believe that sickness, sorrow, pain, and death are the natural inheritance of the race, and that there is no way of escape. Although Jesus pointedly and unmistakably taught that his mission was that of redemption from the power of death, yet all men have died, even the most devout. The conclusion, therefore, seems inevitable that he must have been talking in parables, that a hidden meaning lay in his words. The Christian Church has decided that the death of which he spoke was the death of the soul; and as she universally accepts the doctrine of the immortality of the soul, she has been forced to explain that the death to which he referred did not mean death in any sense of the word, but that it meant continued life in a state of misery worse than death. Although it requires a considerable stretch of the imagination to torture the word into such a meaning, yet, in view of the fact that death seems inevitable and comes to all alike, this explanation is the only way out of the dilemma.

When Paul says, "As in Adam all die, even so in Christ shall all be made alive," he seems to furnish an escape from the conclusion that the redemption of the race includes that of the physical body, but when we consider how "in Adam all die,"—what died?—the belief in the death of the physical body plunges us in as great a dilemma as did the effort to reconcile Christ's teachings in this connection with their interpretation by the Christian Church. God said to Adam, "Because

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thou hast hearkened unto the voice of thy wife . . . dust thou art, and unto dust shalt thou return." Now, no one believes that this could have been said of the soul, for God had breathed into man "the breath of lives" and man had become "a living soul." These words were spoken of the body and not of the soul; and if the death that came through Adam was a returning of the body to the dust from which it was taken, then the redemption through Christ must be just what he himself said it was—the bringing of life and immortality to light.

Jesus brought that immortality to light in his own life and resurrection. The Church thinks that his death and resurrection prove the necessity of going down through the death of the body and its ultimate resurrection. This is not the case, however; for, unless he had remained in the world through the centuries, Jesus could not have demonstrated his power over death except by being put to death, even having his heart opened by the spear, by then overcoming the power of death in the body, by raising it to life, healing its wounds, and finally, by walking, talking, and eating with his disciples for forty days before he left the world; which he did by the ascension of the body, and not by its dissolution. One might write on indefinitely, proving beyond all question that Jesus and the prophets united in teaching the immortality of the physical body. It should be remembered that, when the Christ was upon earth, his main work was upon the bodies of men and women, healing them, casting out evil spirits, and raising some from the dead.

But no matter how convincing the proof that the immortality of the body was the doctrine of Biblical teachers, it will not help the world unless we can give them methods by which they may obtain immortality. Here, again, we turn to the Scriptures and find there suggestions of these methods. Among its first utterances is a most comprehensive declaration of these prin-

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ciples. The first chapter of Genesis contains an expression of the purpose of man's creation, "Let us make man in our image, after our likeness." That likeness of the Father is expressed in the statement that "the worlds were framed by the word of God;" that is to say, the spoken word is first formed by the mind, and then sent out by the will, imbued with the power to cause to be manifest that which was designed. Therefore the inevitable conclusion is that the image and likeness of God is in the power of mind—not only the power of mind over matter, but the power of mind to produce matter.

If, then, the likeness of God is in the ability of the mind not only to control but to produce matter according to the design of the thinker, we must conclude that immortality will be obtained only when the mind of man shall have developed to such a state of clearness, positiveness, and ability as will enable him, first, to keep his own body in perfect health, and, second, to make it that which he wills to have it. This attainment is expressed in the definition of the great name which man is to take upon himself, the "*I will be what I will to be*," a mental condition which is the result of growth, self-control, and self-development.

The evolutionary forces have brought into existence a great many people who are now holding and teaching the possibility of the human mind keeping the physical body in perfect health, and, among that advanced class, there are some that have gone so far as to teach —which is true—that by this power of mind the body may not only be healed, but may be kept indefinitely in perfect health and youthfulness. The presence of this thought in the mind of the race heralds the manifestation of the great truth of the ages.

But this same class of people are, nevertheless, dying, are occasionally sick, and in many ways prove themselves to be subject to the vicissitudes of mortality. Their position is that of one standing at the foot of the

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great and high mountain of attainment, and who points to its illuminated top and says, "I am up there." He says to those around him, "If you will go up there too, you will never be sick, you will never die, you will have immortal life, and everything that you desire will be yours." And in so far as, through faith and inspirational ability, the individual is able to draw down to himself a little of the atmosphere of that high mountain, he obtains results consequent thereupon. But that inspiration can be kept up only so long as the individual is able to maintain a certain vigor of mind, and while surroundings are such as to enable him to have a degree of faith; but when he meets an adverse force of sufficient intensity to overcome the body, he fails and falls before it.

The high mountain is before you, our reader, there are many steps, hard struggles, and a difficult pathway to reach its summit. Through esoteric teachings we have endeavored to set forth in the most careful manner the way to that summit. We have endeavored to show that in order to obtain the strength of mind necessary to the undertaking, you must first, by means of the regeneration, lay hold upon the fountain of life, conserving all the seed generated by the body for the use of the nerves and brain—the use of mind. Jesus lived and taught the regeneration.

But the conservation of the seed is not by any means sufficient to lift you to the high altitude where you would be. You must live in the mind, and also in the spirit of devotion, that you may gather to yourself the mind that created the world. You must live in the will—the will of self-control. You must live in a high morality—in righteousness always. You must, in short, be a perfect man. Nothing more thoroughly disgraces an esoteric student than to be sick. Upon the surface it is an acknowledgment that, although he may be living the regenerate life, he is not living in the mind, that he has not taken the name *Yahveh*. He is like a man

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wishing to build a house who gathers around him all the tools and materials requisite to the building, but who never uses them in the construction of the house. The regeneration is only a method for attaining an object, and that object is to place the mind in touch with the currents of the Mind of the universe; and even this is not sufficient unless one uses the powers thereby obtained in fitting himself for usefulness in this world, for the inheritance of the dominion under the whole heaven.

Therefore the work of the aspirant is to live the life of regeneration, by means of which he gathers power to carry that life up through the body into the mind, and at once to begin the work of creating the new earth by first renewing his own body with perfect life and health, and by refusing to live in the dream life. The whole world is in a dream. How few can sit down and think, orderly and consecutively, unless something of great interest forces itself upon them! How often the student finds himself in a negative state, so that, without consent of his will, thoughts of every name and nature come trooping through his intelligence, until his individuality is lost in the mass of the world's thought! It is this class of persons who tell us that they are gaining nothing by the regenerate life. This negative state precludes the retention of the vital fluids in the organism, and opens the system to the disease and death of the world.

We know, of course, that the student will not at first be able continually to hold his mind in that clear, luminous condition, even after he has reached such a condition, because, before strength is gained, certain organs of the body would be affected by the strain and would give way under its constant influence. He should, however, hold himself in a positive state enabling him to turn his mind in whatever direction he wills—in the attitude of a master surveying the work of the servants upon his estate; and when any organ of the body begins to tire under this influence, then useful

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work with the hands, wherein the mind is doing and accomplishing, will give rest from the intensity. When this is not practicable, let him read some work conducive to the higher spirituality, quietly musing upon such subjects as he desires to occupy his attention. Again, when it is not possible to do this, the mind can be placed upon the mind of the Spirit and held there passively, restfully; for there is a passive, interior mentality which may be kept always active, in which one may live and never tire.

The aspirant should remember that he learns through the senses. The five senses, symbolized by Solomon's Pentagraph, are the source of immortality when they have been perfected and are kept wholly under the guidance and control of a mind and will in perfect harmony with the purpose of the God of the universe. There will be no more death there—in that body—"neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." —*H. E. Butler, in "Bible Review."*

Go to your work and be strong, halting not in your ways,
Balking the goal half-won for instant's dole of praise.
Stand to your work and be wise, certain of sword and pen;
We are neither children nor gods, but men in a world of men.—*Kipling.*

"Praise may puff up a shallow nature, but it always brings something of humility to a deep one. It is not the flash of scorn but the light of love that reveals us to ourselves and stirs us to our best effort."

"When we put ourselves into right relation with God, with truth, and the laws of the universe, all things are working with us and for us. Then, having nothing, we possess all things."—*J. F. Clarke.*

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FIGHT THE GOOD FIGHT

DOROTHY HATCH

Fight the good fight with all thy might;
Christ is thy strength, and Christ thy right;
Lay hold of life, and it shall be
Thy joy and crown eternally.

WE ARE fighting today, not the great menace of German might, but its inner meaning, the power of materialism. By the cutting down of ideals, and by the substitution of the doctrine of matter, has Germany prepared and selected for herself the position of adversary, and thus has she become the great symbol of materialism against the supreme power of Spirit.

What is holding back the German hordes, what is the greatest asset of the defending nations? It is none other than Spirit, the vast, perhaps unformed belief in the power of clean, pure idealism, to save and protect its own. Is it not the great power back of the men who have so gloriously said, "They shall not pass"? The brutal might of matter shall never trespass upon the bounds of our ideals, our belief in our land and the spirit of our people. Is this not the only power to save, this wonderful, inner illumination which held, when no training, no preparedness was at hand?

This vast struggle is the birth-throes of the new race. The enormous, seething mass of matter is being transplanted, to give a place for the new, clean race of Spirit, in which the brotherhood of man is an established fact, not a theory. How could it be otherwise, when in every survivor of this struggle, is there born the knowledge that the Spirit within, he doeth the works? According to the predominance of the Spirit is each man preserved. Truly, it is the survival of the fittest, the survival of the true; to each combatant is the struggle the same, the striving of matter to be the real power,

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and to each shall come the final supreme dominion of Spirit.

Each man is chosen; the greatest privilege of life is his to prove to the world and to himself that he is of the Spirit, Substance of the Father, untouched save by the Spirit of himself, eternal, gloriously the Son of God. To the one who fails to know this, or fails to make it known, will come hard experiences. That the world itself is not material, but the outward and visible sign of Spirit, the Kingdom of Heaven. Think of the twofold, glorious privilege, O ye who partake of this struggle—the casting of yourself upon the side of God, and the absolute demonstration of supremacy in yourself. Do you think that a man who goes into battle with this knowledge could be injured? Nay, a thousand shall fall at his right hand, but he that hath the mark of the Lord on him is preserved for all time, whole, glorious, eternal.

When we have found a few of the faculties of mind and perceived their office and action we have a key that will unlock many mysteries, both in Scripture and out of it. For instance we discern Peter to be Faith, and with this as a guide we can discipline our own faith so that it shall be abiding and not fluctuate as did Peter's. Paul is a tremendous outpicturing of Ambition or Zeal; first, active on the intellectual plane as champion of the law and the prophets, afterwards swift to carry out the doctrine of the Christ consciousness.

Studying these characters in their various aspects we perceive how every faculty acts for or against Truth—in a limited or a free way. This is the prime object of the Scriptures: That we may see ourselves outpictured and profit by the view.

The wealth of a man is the number of things which he loves and blesses, which he is loved and blessed by. —*Carlyle.*

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This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *Unity Magazine*, and students are invited to send answers.

The hearty coöperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation, therefore, comes as freewill offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

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WORK, A MEANS OF GROWTH



HERE are two distinct ideas of work dominant in human consciousness. Both of these ideas are set forth in Gen. 3:17-19: "And unto Adam he said Because thou has hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee; in the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

It is evident, from the reading of the first part of this Scripture, that "hard labor" was set into activity when man separated himself from Divine Mind through thinking upon ideas less than *Divine* ideas. Because of this thought process, man developed a material *or earthly* consciousness which is the cause of the hard conditions under which he sometimes works. But it is specifically stated that this curse upon man becomes null and void when he returns "unto the ground, for out of it was thou taken: for dust thou art, and unto dust shalt thou return." In other words, when man unifies himself again with the formless ideas (dust) of Divine Mind, making them the keynote of all activity, he enters into a joyous expression of the creative capacities of his Divine Self. In this consciousness all work is glorified and a means of growth.

However, growth is progression, and no work after it has become a mechanical process, can be considered means whereby one moves forward. For ages it has been the custom for man to fit himself for some definite work without any regard whatever to whether it afforded opportunity for growth after the first flurry of success. Much of the poverty and death to which

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the human family has subjected itself can be traced to the outworking of this idea alone. Lack of growth means stagnation and inertia both in body and affairs, and death (inactivity) is the natural sequence.

When we consider work to be a means of growth we view it in the same light as we would the different grades in school. We would not think of studying the First Reader after we had mastered the Second, and we would expect to advance with some degree of rapidity if we were to be considered wise and growing students. It is no more legitimate to mechanically perform a certain work for years than it is to continue to spell *cat* when we should be reading in the Fifth Reader. If we have played truant and missed important lessons, it will be necessary to continue longer in certain lines of activity, but if we have applied ourselves in the understanding, absorption and assimilation of different ideas entering into a given line of work, as they presented themselves, it is reasonable to conclude that these ideas should be carried forward in a work involving greater activity and expression.

A commercial firm recognizes that a new, but experienced employee, brings to them the fruit of his previous lessons and compensates him accordingly. The commercial world has worked out many fine points of Truth, which can be studied with profit. It may be an unconscious application of Principle on their part, but it indicates the activities of the Spirit of Truth in the heart of humanity ever seeking to bring into full expression the goodness of God. The "installment plan" inaugurated by the commercial world signifies an effort on the part of growing mankind to coöperate with and assist those still laboring under the idea of limited finances. Limitation in finances is the direct result of working under the "curse" of Genesis, heretofore quoted.

In the Divine Order and under the Divine Law, individual compensation keeps pace with the service rendered. The greater the capacity to give, the greater

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is the inflow of substance both into the body and the pocketbook. The Cæsar law may, for a time, appear to make null and void this scientific truth as related to visible finances, but through keeping faith in the Law, and holding persistently that one cannot be separated from the manifestation of his true and rich thought-substance, new avenues for service will open up, and the universal Law of Love, which harmonizes the whole man, will abundantly compensate one and set him at liberty from the bondage of the Cæsar law and its authoritative personalities. The student of Truth, poised in understanding and ready for greater expression, cannot be kept from his own, for the very thing he is seeking, under a law of attraction, is seeking him, and Divine Mind directs him, at the proper time into an expression of that which is for his highest good.

There is no occasion for worry about finances when one is giving himself in his work, no matter under what conditions the work is being performed. Man is neither handicapped nor promoted, in reality, by personal condemnation or praise. True growth and success does not come into activity through personal likes or dislikes, but is the result of putting oneself, wholesouled, into the work at hand, at the same time casting out erroneous ideas and intensifying true and constructive ones.

The student of Truth works to be approved of the Lord (Law), and looks to the Lord to compensate him. He is not dependent upon anything or anybody outside of himself for assurance that he is working well, for it is as easy to estimate one's own value as to estimate the value of another, when one is established in Principle, or impersonal consciousness. Condemnation and praise are received in the same spirit by the growing worker of the Lord. Both stimulate to greater and more perfect expression.

The ultimate result of all work is perfection. When this goal has been attained in any line of work, the law has been fulfilled and a forward step is in order. To

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keep performing the work perfectly over and over is to invite a mechanical expression, which is death producing to either success or bodily activity. *The letter killeth*, it matters not whether one is literally interpreting an idea or mechanically performing a piece of work.

Elbert Hubbard tells us that "art is the love for one's work." The woman who, in the spirit of love, fashions a garment, is as much an artist as the one who paints a landscape. Both are expressing (pressing out) a creative capacity, and the idea that urges the expression determines whether one is working under the curse of hard labor or is free from it. Freedom, poised for descent into the earth, is awaiting the proper adjustment in man's mind, heart and affairs before she nestles down to stay. There is no freedom apart from service. Work, regardless of its nature, when done in the proper mental attitude, is one way Love is liberated and set into activity in the affairs of mankind.—*I. M. M.*

BIBLE STUDY

Interpretation of Genesis 2:4-7, R. V.; Its Application in Individual Consciousness.

4. *These are the generations of the heavens and of the earth when they were created, in the day that Jehovah God made earth and heaven.*

Jehovah, in the Hebrew, is written Yehveh. *Yeh* is masculine and *veh* is feminine. The Word is made up of masculine and feminine ideas, the joining of Wisdom and love as a procreating nucleus. This is the God that made the visible man, the man of self-consciousness. God identified in substance is the Jesus Christ Man. There is no self-consciousness in Being, for Being is without beginning or ending. Elohim, or Universal Mind *creates*, but Jehovah God *makes*. Universal Mind imaged itself in all that it created, and *all its ideas* are contained in Divine Idea Man, the Jehovah or the Christ.

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5. *And no plant of the field was yet in the earth, and no herb of the field had yet sprung up; for Jehovah God has not caused it to rain upon the earth: and there was not a man to till the ground;*

Spiritual creating is idealization in Truth. The ideas of Divine Mind are contained in substance, but until these ideas are identified by Jehovah God, or Divine Idea Man, they are not manifest. The "rain" represents the descent of ideas into substance or earth consciousness. Man, in whom is imaged all the ideas of Divine Mind, has not yet come forth into visibility.

6. *But there went up a mist from the earth, and watered the whole face of the ground.*

The "mist" means that there is obscuration of Truth to the end that some great objective may be worked out. The "face" represents the outward aspect, while the "ground" stands for formed substance, the product of related ideas. When man first begins to work toward his Creative Center, there appears to be a *mist* between the earth consciousness and Divine Mind.

7. *And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*

"Dust" represents the universal substance; it is that which contains the ideas of Divine Mind, yet is "without form and void." The "ground" has definite shape and form and corresponds to the "earth" mentioned in the first chapter of Genesis. The "dust" represents the realm of original Divine ideas in Man, implanted by the Father; the "ground" is that formed realm of ideas in us, and typifies the *body*. When Man (*I Am*) enters into the "dust of the ground" and coöperates with the inherent God ideas he brings forth the perfected man, or Christ Jesus. The real body of man is not material, but partakes of the nature of the *universal dust body*, or Divine Substance Body. The perfect "image and likeness" man is perfect in body as well as in mind.

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"Nostrils" mean acuteness or discernment. The "breath" stands for an inner movement of mind. The breathing of the manifest man corresponds to the inspiration of the spiritual man. Man must be inspired with high ideals before he can breathe "into his nostrils the breath of life." Spiritual inspiration quickens the consciousness and man becomes a "living soul." The soul is the sum-total of consciousness. Through the *I Am*, or Jehovah God, man enters into the soul realm and re-breathes into it the Truths of Being until these ideas quicken the consciousness to a response that harmonizes it with the underlying Christ Principles. Man is, in reality, Jehovah God coöperating with Divine Principle to bring forth a spiritual being, or the Christ Man.

"THY KINGDOM COME"

STELLA PAULUS

Many are realizing these are the "last days" prophesied in the Bible and that the kingdom of order, peace and harmony is to be established upon the earth, but there is another very important thing to be understood and that is the responsibility resting upon everyone in helping to establish this condition. So-called Christian people have been praying for nearly 2,000 years, "Thy kingdom come. Thy will be done on earth as it is in heaven." The answer to this prayer is soon to be realized and the metaphysician knows how it is coming about. The discord of these "last days" is the harvest of human thought, both good and evil, necessary before the Truth can flow into human consciousness. Jesus foretold this time because he saw the cause of it in men's minds. Jesus discerned the unwillingness of men to learn the law of Love which he came to teach.

"Except these days had been shortened, no flesh would have been saved; but for the elect's sake, those days shall be shortened." The "elect" are those who

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are seeking first the kingdom of God and his righteousness; those who are learning to hear and obey the *still, small voice* of the Spirit of Truth within. It is to these that the Spirit gives a realization of God as Omnipresent Peace, and the power of the Word to bring God's peace into manifestation. No condition has ever come into the earth without its cause originating first in the mind of man, and no condition will ever come in any other way. God, the Father-Mind, creates only in the realm of ideas, leaving to his son, the Word, (which everyone is potentially), to bring his creations into manifestation.

If there were no one conscious of the Father as Omnipresent Peace, that condition could not be established in the earth. The Spirit of Harmony is everywhere, or the earth would cease to make its timely revolutions around the sun; there would be no awakening of the springtime, and even our hearts would cease to beat; for that same Spirit is our Life and Substance—is Being itself. We could not *be* without it.

We are all one with the Father, but the benefit to us as individuals comes through making conscious at-one-ment with him. It is the privilege of everyone to claim Spirit as Omnipresent Peace and thus help to establish it. This may be at first only an intellectual idea, but through meditation and prayer, the Truth of it will be established in the heart.

It has been man's habit to lay the blame of his disobedience and its unhappy results upon someone else; but the fact is that every one who has harbored an evil thought must take his share of responsibility toward eliminating error from the consciousness of the race. Man is giving account in this day of judgment for "every idle word." So long as man is fairly comfortable and happy, he seems unwilling to use his mental-spiritual faculties farther than to solve the problems of every day existence; but "Man's extremity is God's opportunity," and we have come to a place where we

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must know God as our protection, our supply and our health in order to come safely through the wars, famines, plagues and other terrors attendant to the passing of error. We must know him as the mathematician knows his principle with which he solves his problems.

Salvation has not as its object the saving from error after death, but saves from sin, ignorance, poverty, disease and death, here and now. It is time for mankind to awaken to the joys of its spiritual nature. "Eye hath not seen, nor ear heard, . . . the things which God hath prepared for them that love him."

The object of man's existence is to express God. The flowers and birds are expressing the harmony of God in beauty and praise. Man is expected to manifest all of the attributes of Divine Mind, for in him is the fullness of the God-head. Man makes his own limitations in mind, soul and body, here and now, by the power of the Christ within himself.

All demonstrations of Truth depend upon one's willingness to forgive sin. Our sin (missing the mark) is forgiven as we forgive the sin of others. The Master admonishes that we overcome evil with good. "Love is the fulfilling of the law." The kingdom of Heaven is at hand, is *within you;* it is found only by the path of Love. We cannot really love anyone unless we have good-will (God-will) toward all.

No matter how unpractical these methods may seem to the man of the world, they are the laws of Mind, and, therefore the laws of God, as God is the Universal Mind or Spirit. A knowledge of Truth is the only thing that will make man free. Let us not be afraid to claim our good in spite of appearances. The more man complains the more he will have to complain about. Evil has only the power given it by the thought of man. If we claim God as our health, apparent sickness will leave us; if we claim God as our peace, Divine order will be established in us. Count your blessings and they will increase.

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This is not a world of chance. Whatever comes to us as individuals or as nations comes under the law of mind action. The cause is in the minds and hearts of men. The wise physician looks for causes, because he knows that no permanent cure can be made without removing the cause of disease. Paul, speaking of the name of Jesus Christ says, "There is none other name under heaven given among men, whereby we must be saved." "Let this mind be in you, which was also in Jesus Christ."

A LETTER TO EVERY SOLDIER

COLUMBUS, OHIO.

Dear Soldier: I address this letter to you because we want you to know of a truth that God saves his people, who put their trust in him anywhere and everywhere.

Listen, dear One: It matters not where you are at this supreme moment, whether you are on land or sea, whether on plain or prairie, whether on lightning express or in the privacy of your own room, whether in the camps of America or the trenches of Europe, God is with you there. "Will God indeed dwell on the earth? Behold the heaven nor the heaven of heavens cannot contain thee."—I Kings 8:27.

The Great Fatherly Presence is all around about you wrapping you in his love and Presence and filling your life with his own Divine Life. The poet has put it thus:

Speak to him thou, for he heareth and Spirit with spirit doth meet,
Closer is he than breathing, and nearer than hands or feet.

It is possible for you to be so wrapped in the All-Surrounding Presence and so filled with the Spirit of God that you become immune to harm. It is possible for you to pass through the lines of the enemy and escape the death-dealing missile with God, for "*with God*

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all things are possible." With him there are no impossibilities.

Was not Daniel saved from the jaws of the lions though in the midst of them? The same God saves you. Who can stay the arm of omnipotence? What can hinder his salvation?

The greatest joy of my life has come to me from a realization of the Truth of the words of the Apostle: "In God I live and move and have my being." Beautiful thought for your realization and mine and all the world beside. In constant touch with the Divine!

I pray that you may catch the spirit of this truth. What a constant stream of blessing it will open in your life. New life will pulsate through every fiber of your being. You will feel the nearness of our Father as never before. He is never absent from his children and we are all the children of God. Christ taught us this truth.

In the 139th Psalm we read these beautiful words expressive of the omnipotence of God: "Whither shall I go from thy Presence and whither shall I flee from thy Spirit? If I ascend up into the heavens thou art there; if I make my bed in hell [the grave] behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea even there shall thy hand lead me and thy right hand hold me."

How precious the *consciousness* of *this Truth.* In the glory of the morning, in the glow of the noon-tide, in the hush of the evening, in the stillness of the midnight hour, waking or sleeping, the Fatherly Presence abides.

Not alone does Omnipotence form a bulwark of strength round about you; the Spirit of God dwells within you, thus doubly fortifying you in the day of battle and all the days.

The Christ gave us these words vibrant still with Life: "Lo, the kingdom of God is within you." Again he said: "Lo, I am with you always, even unto the end of the world."

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This is the "harvest time." The true and the false are being separated,—the sheep and the goats are being arrayed on the right and left hand side of the Father. Choice is being forced upon us; and O! how essential it is, that we array ourselves on the right side.

There is something eternal within us every one! Little as the world may think of it, a spiritual test is being executed. It is an individual test. Each one must stand it alone. The last day prophecies are now in fulfillment. Christ's kingdom waits. The Holy City hangs just above us waiting to come down to earth. In order to fit ourselves for citizenship in this new kingdom there needs be a daily spiritual preparation and training.

Now just one word, dear One, before closing this letter to you, with regard to this spiritual training. In order to fully realize the abiding Presence it is necessary on your part that you give some little time every day to prayer, meditation and affirmation. You may have but a brief waking hour; spend a portion of it alone with God. Herein lies your strength. Shut the world out of your thoughts and take with you into the silence such thoughts as these: "*I will not fear the foe. He cannot harm me. God is my All-Surrounding Good, my defense and deliverance.*" *God Only! Nearer to me than hands! Closer to me than breathing!* "In Him I live and move and have my being." "Lo, I am with you alway, even unto the end of the world." Think these thoughts in the silence and repeat them audibly and the very God of peace will defend and deliver you in the day of trial.

Trusting that the Truth may set ten million lamps aglow with the Christ love, I am yours in the same faith that I proclaim unto you. JEANNETTE F. LOVE.

The sun will shine after evey storm, there is a solution for every problem and the soul's highest duty is to be of good cheer.—*Emerson.*

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SUNDAY LESSONS

By CHARLES FILLMORE

SUNDAY, AUGUST 25.

DAVID BRINGS THE ARK TO JERUSALEM.

—II Samuel 6:1-12.

1. And David again gathered together all the chosen men of Israel, thirty thousand.

2. And David arose, and went with all the people that were with him, from Baale-judah, to bring up from thence the ark of God, which is called by the name, even the name of Jehovah of hosts that sitteth above the cherubim.

3. And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in the hill: and Uzzah and Ahio, the sons of Abinadab, drove the new cart.

4. And they brought it out of the house of Abinadab, which was in the hill, with the ark of God: and Ahio went before the ark.

5. And David and all the house of Israel played before Jehovah with all manner of instruments made of fir-wood, and with harps, and with psalteries, and with timbrels, and with castanets, and with cymbals.

6. And when they came to the threshing-floor of Nacon, Uzzah put forth his hand to the ark of God, and took hold of it: for the oxen stumbled.

7. And the anger of Jehovah was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God.

8. And David was displeased, because Jehovah had broken forth upon Uzzah; and he called that place Perez-uzzah, unto this day.

9. And David was afraid of Jehovah that day; and he said, How shall the ark of Jehovah come unto me?

10. So David would not remove the ark of Jehovah unto him into the city of David; but David carried it aside into the house of Obed-edom the Gittite.

11. And the ark of Jehovah remained in the house of Obed-edom the Gittite three months: and Jehovah blessed Obed-edom, and all his house.

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12. And it was told king David, saying, Jehovah hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. And David went and brought up the ark of God from the house of Obed-edom into the city of David with joy.

SILENT PRAYER: *Enter into his gates with thanksgiving, and into his courts with praise.*—Psalm 100:4.

The Ark of the Covenant represents the original spark of divinity in man's being. It is a covenant, or agreement, of the Father with the Son that he shall inherit all that the Father has. "All things whatsoever the Father hath are mine." (John 16:15).

This original spiritual spark is a very sacred, holy thing, because upon its development depends man's immortality. It is represented as occupying the most holy place in the temple and being protected and cared for with great devotion.

All that man is has been brought forth from this central spiritual spark, yet in its evolution the conscious man often neglects it and ignores its very existence. The attention is taken up with the things of sense to the utter exclusion of Spirit.

David rested from his wars, having conquered the Philistines and other aliens in his dominion, and began giving attention to things spiritual. When the mind is turbulent and contentious, the Spirit is not in evidence, but when peace is restored the thoughts tend to God. So the Ark of the Covenant is brought from the house of Abinadab, "in the hill," or superconsciousness. Abinadab means "the father of liberality," representing the realm of unlimited mind.

When the Spirit is again brought to consciousness there is joy and gladness, and music fills the soul. But in its moving from place to place it comes in contact with states of consciousness out of harmony with divine law. The threshing floor of Nacon represents such a place in which *destruction* rules. Nacon means *destruction*, and

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the symbology is further strengthened by reference to the threshing floor.

Uzzah means *human strength.* When the oxen, representing divine-natural strength, "stumbled," the effort from the human side to steady the Spirit met with a quick reaction from the Law. This is, in the narrative, "the anger of the Lord," to bring out forcibly the resistance of the Spirit to mortal intervention. When a thing is put in the hands of the Spirit, it should not be touched by mortal thought. Put your entire trust in the Lord and he will bring it to pass.

When man allows the mortal part of himself to act in place of the spiritual, and is defeated, he often rebels, or is "displeased." He cannot see why strength of muscle is not just as good as strength of Spirit, and in his confusion he says, "How shall the ark of the Lord come unto me?"

David put the Spirit aside until he heard of the blessings it was bringing to Obed-edom (life) when he went and brought it to the city of David with joy. The "city of David" is Jerusalem, the great central brain back of the heart. From this point the Spirit sends its radiance to all parts of the body.

SUNDAY, SEPTEMBER 1.

GOD'S PROMISE TO DAVID.—I Chron. 17:1-14.

1. And it came to pass, when David dwelt in his house, that David said to Nathan the prophet, Lo, I dwell in a house of cedar, but the ark of the covenant of Jehovah dwelleth under curtains.

2. And Nathan said unto David, Do all that is in thy heart; for God is with thee.

3. And it came to pass the same night, that the word of God came to Nathan, saying,

4. Go and tell David my servant, Thus saith Jehovah, Thou shalt not build me a house to dwell in:

5. For I have not dwelt in a house since the day that I brought up Israel, unto this day, but have gone from tent to tent, and from one tabernacle to another.

6. In all places wherein I have walked with all Israel,

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spake I a word with any of the judges of Israel, whom I commanded to be shepherd of my people, saying, Why have ye not built me a house of cedar?

7. Now therefore thus shalt thou say unto my servant David, Thus saith Jehovah of hosts, I took thee from the sheepcote, from following the sheep, that thou shouldest be prince over my people Israel:

8. And I have been with thee withersoever thou hast gone, and have cut off all thine enemies from before thee; and I will make thee a name, like unto the name of the great ones that are in the earth.

9. And I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more; neither shall the children of wickedness waste them any more, as at the first,

10. And as from the day that I commanded judges to be over my people Israel; and I will subdue all thine enemies. Moreover I tell thee that Jehovah will build thee a house.

11. And it shall come to pass, when thy days are fulfilled that thou must go to be with thy fathers, that I will set up thy seed after thee, who shall be of thy sons; and I will establish his kingdom.

12. He shall build me a house, and I will establish his throne for ever.

13. I will be his father, and he shall be my son: and I will not take my lovingkindness away from him, as I took it from him that was before thee;

14. But I will settle him in my house and in my kingdom for ever; and his throne shall be established for ever.

SILENT PRAYER: *There hath not failed one word of all his good promise.*—I Kings 8:56.

David perceived that he had built a body for his soul, but his spirit was still in temporary quarters. In the evolution of man the natural body is first formed, then the spiritual. "First that which is natural, then that which is spiritual," says Paul. But desire for a body corresponding to the attributes of the Spirit arises in man, and is the forerunner of its construction.

David was not allowed to build the temple of the Lord, because he was a man of war. I Chron. 22:8; 28:3. Having to resist again and again the onslaughts

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of opposing forces, David became mentally combative. This state of mind resists even the Spirit when it begins its regenerative work in the consciousness, consequently it must be wholly dissolved and a new mentality or "son" established. This was Solomon, the wise one, who knew how to build the temple unto the Lord.

The record is that David was allowed to gather the materials for the great temple, but not to construct it. When man reaches the limit of mere physical existence he is desirous of something better, his soul reaches out for the enduring things of life. What is a span of life running but three score years and ten worth? About the time a man begins to live he finds his body falling into decay. Such experiences cause thinking minds to long for more enduring temples. The great interest of the present day in longevity and the various expedients for prolonging human life are evidences of that desire in man for immortal flesh. The desire will lead to the attainment, and the advice of the prophet Nathan to David, "Do all that is in thine heart, for God is with thee," is good for all men. Although it may not be feasible for a quarrelsome state of mind to attempt to build an immortal body, the foundation may be laid by realizing its possibility in spirit and through spiritual laws.

David passed from that warrior state of mind to the Solomon state, in which he was a sage instead of a captain, and he built the temple. We live in a still more advanced age than Solomon, even that of Jesus Christ. We can build the great body temple unto the Lord easier than ever before in the history of the race. "Your body is the temple of the living God."

SUNDAY, SEPTEMBER 8.

SOLOMON ANOINTED KING.—I Kings 1:32-40; 50-53.

32. And king David said, Call to me Zadok the priest, and Nathan the prophet, and Benaiah the son of

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Jehoiada. And they came before the king.

33. And the king said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon:

34. And let Zadok the priest and Nathan the prophet anoint him there king over Israel; and blow ye the trumpet, and say, Long live king Solomon.

35. Then ye shall come up after him, and he shall come and sit upon my throne; for he shall be king in my stead; and I have appointed him to be prince over Israel and over Judah.

36. And Benaiah the son of Jehoiada answered the king, and said, Amen: Jehovah, the God of my lord the king, say so too.

37. As Jehovah hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David.

38. So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39. And Zadok the priest took the horn of oil out of the Tent, and anointed Solomon. And they blew the trumpet; and all the people said, Long live king Solomon.

40. And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

50. And Adonijah feared because of Solomon; and he arose, and went, and caught hold on the horns of the altar.

51. And it was told Solomon, saying, Behold, Adonijah feareth king Solomon; for, lo, he hath laid hold on the horns of the altar, saying, Let king Solomon swear unto me first that he will not slay his servant with the sword.

52. And Solomon said, if he shall show himself a worthy man, there shall not a hair of him fall to the earth; but if wickedness be found in him, he shall die.

53. So king Solomon sent, and they brought him down from the altar. And he came and did obeisance to king Solomon; and Solomon said unto him, Go to thy house.

SILENT PRAYER: *Divine Love reigns in my heart and the order and harmony of Spirit rules.*

Solomon means "peaceful." Some authorities claim that the name and history of Solomon is derived

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from very ancient mythology; that Sol-o-man means Sun Man, the sun being symbolically represented by the man, and his history, the changes that occur in the yearly journeys of our great solar luminary.

That Solomon stands for more than a great Hebrew king and wise man is quite evident to those who have searched deeply in religious and mythological history.

As students who look especially for information about the individual man, we discern in Solomon a certain development of the presiding genius at the heart-center or *solar plexus*, the sun-center in man. In Scripture brain-centers, or, more strictly speaking, *mind-centers*, are designated as cities, and the presiding or ruling intelligence that controls or directs the work of the center, as personalities. Jerusalem (city of peace) stands for the heart-center, and Solomon (peaceful man) the presiding intelligence.

When the ruling intelligence is in harmony with the fundamental character of the center, rapid construction of the spiritual body goes on. Thus we are told that David could not build the great temple, because he was a "man of war." When violent and resistant emotions hold sway in the mind, the turmoil is such that the corpuscles of the blood are constantly broken up as they pass through the valves of the heart, preventing any permanent construction on the higher planes of consciousness of the new body. So the importance of cultivating peace and not war, non-resistance instead of resistance, harmony and love, instead of discord and hate.

Anointing the king with oil represents speaking the word of authority in love. We establish the ruling attitudes of mind throughout our bodies by our daily thoughts, and they may or may not be in harmony with Principle. For instance, our dominant thoughts about love will show forth in the heart-center and establish there a general character, without any definite rule of action or authority. Under such conditions our love

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would be merely that of the superficial world in which we lived. But learning the power of man to set up definite mind and body conditions through his *word*, we begin the *anointing* of our kings, or ruling states of consciousness, throughout our domain.

Solomon (peace and wisdom), is to be king in our heart, and we mentally anoint him in the name of the Lord. Nathan, the prophet, and Zadok, the priest, are representatives of the spiritual kingdom, which is the real source of all enduring power. If we declare our word of authority without its spiritual relation in our thought, it will lack certain elements of stability and truth, and instead of being related to the One Inner Source, it will be associated with some of the many man-made thought atmospheres. We should also always anoint our ruling thoughts with oil, which represents Divine Love. The particles composing oil are related in mathematical symmetry; they roll upon each other without friction, and fitly represent that Divine adjustment which is possible to the whole body when it comes under the dominion of spiritual ideas.

The mule represents human will. When it is ridden upon and is obedient, the inference is of subjection of that faculty to the established order. Gihon means "stream." It is the name of the second river of the Garden of Eden, and represents the thought of the body as fluid. When the will is brought down to a consciousness that the body is pervaded by an invisible fluid, it becomes stable and steady and makes concentration easy.

Sunday, September 15.

SOLOMON CHOOSES WISDOM.—I Kings 3:4-15.

4. And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt-offerings did Solomon offer upon that altar.

5. In Gibeon Jehovah appeared to Solomon in a dream by night; and God said, Ask what I shall give thee.

6. And Solomon said, Thou hast showed unto thy

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servant David my father great lovingkindness, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great lovingkindness, that thou hast given him a son to sit on his throne, as it is this day.

7. And now, O Jehovah my God, thou hast made thy servant king instead of David my father: and I am but a little child; I know not how to go out or come in.

8. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9. Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy great people?

10. And the speech pleased the Lord, that Solomon had asked this thing.

11. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern justice;

12. Behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart; so that there hath been none like thee before, neither after thee shall any arise like unto thee.

13. And I have also given thee that which thou hast not asked, both riches and honor, so that there shall not be any among the kings like unto thee all thy days.

14. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

15. And Solomon awoke; and, behold, it was a dream: and he came to Jerusalem, and stood before the ark of the covenant of Jehovah, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants.

SILENT PRAYER: *The All-Knowing Mind now reveals its presence and wisdom and I behold the Inner Illumination.*

Gibeon means "pertaining to a hill." It was a sacred place five or six miles from Jerusalem, where the tabernacle had been erected for a time, and with its buildings had been a center of worship.

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People are continually running to and fro seeking spiritual knowledge, and asking how they shall know what the will of God is, that they may do it. Here the first step toward learning the will of God is given, "Go up into the hill of the Lord." This Gibeon is an attitude of mind and may be attained in various ways. It is written, "The fear of the Lord is the beginning of wisdom." The word "fear" is in the original "reverence;" it is then the *reverence* of the Lord that opens the way to spiritual understanding. An earnest desire to know God is often all that is necessary to put the mind in touch with the kingdom within. Jesus said, "Ask and ye shall receive."

But still another step is required to make permanent in mind the spiritual condition, and that is sacrifice. "A thousand burnt offerings did Solomon offer upon that altar." The mind that is filled with thoughts of sense must give them up to make room for the new spiritual thoughts which the Lord will give.

Man's mind and body may be compared to a hive of bees. There is a constant gathering of substance by the busy thoughts, which is stored up in ten thousand little pockets in the subconsciousness. If new honey is desired the old must be taken away. If you want your thoughts to gather the sweets of the Spirit, put away the honey of the old material life.

You may think you are not especially attached to materiality, but self-examination will doubtless show you that there are unseen thought attachments that hold you. A small boy whose hand was caught in a narrow-mouthed vase, was told to open his hand loosely. He answered, "If I do that I will drop my penny." The reason his hand would not come out was that he was gripping a penny all the time. The inner will is gripping many a scant desire that holds man in sin.

It may be that the creatures you are to sacrifice are the animal appetites or passions, or some of the so-called enjoyments of mere animal existence Where

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bodily comfort has been considered of importance hoggish habits gradually creep over one. Instead of getting up in time for church Sunday morning we stay in the warm straw with the hog, under the delusion that we are resting from the week's labors. Actual rest is attained through a change in thought which may be had at religious services. Right here is an opportunity to sacrifice the creature unto the Lord. Again, it may be that you have money, or clothes, or food, or some material thing, and are clinging to them, fearing that you will come to want. This is animal selfishness and must be "sacrificed unto the Lord" before you can realize the things of the Spirit. Begin at once to give to some good cause, or worthy person, part of your money, or whatever you are hoarding. Denial of material bondage will open the way to this "letting go," and you will find it easy and natural.

Solomon took the attitude of a little child, which is receptive to higher authority and obedience. Jesus understood the necessity of this state of mind in those who come under Divine guidance, and he said, "Ye must become as a little child."

The only safe spiritual development is based on an "understanding heart." Superficial people think that they would be supremely happy if the Lord would pour out upon them riches and honor. But do they know how to handle these things that are apt to lead to misery with those who are inexperienced? The power of money is considered great in the world, and it masters the man unless he is very wise.

Understanding should be the foundation of all spiritual seeking. If we earnestly strive to find God he will open the way of communication. When the outer thoughts are quiet in sleep the Spirit finds easy access to man's soul. This narrative of Solomon's dream reads as if God talked to him, but the almost universal testimony of those who communicate with the Lord in dreams, is that he uses symbols, like the

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dreams of Jacob, Joseph, Daniel and Peter. The mind makes a mental picture of everything that comes within its ken, and if we were always still enough mentally, and free from the darkness of sense deception, we would naturally see these pictures in one another's minds and communication would be open and universal without language. In this realm of thought pictures God meets man consciously and communicates with him. Watch your dreams and rightly interpret them and you will open up a source of instruction far superior to the wisdom of men.

TRUE SYMPATHY

The love of God is a strengthening, sustaining, healing power, quite different from the weak, sympathetic feeling which is sometimes called love. The difference is apparent in a case of suffering. One who realizes and expresses the love of God will be a real helper, sending out a strong, harmonizing, uplifting force, while the one who has only a weak sympathy to give will not only be unable to help, but will be open to receive in himself the conditions he sympathizes with.

Sympathy is a much misunderstood word. It is really the Divine compassion, and it should flow freely from every heart. The world has much need of it. But, mistaken and misdirected, as it often is, it lifts no burdens and does no healing.

Everyone who feels himself yielding to the weakness often called sympathy should brace up and declare his divinity. He should insist on expressing that true love which first nerves and strengthens him with power to accomplish according to his Word of life, and strength, and health.

Life is not made up of great sacrifices of duties, but of little things, of which smiles and kindness and small obligations given habitually are what win and preserve the heart.—*Sir Humphrey Davy.*

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SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help, if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over."

All letters are confidential.

UNITY SCHOOL of CHRISTIANITY
SILENT UNITY DEPARTMENT
Tenth Street and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

August 20 to September 20, 1918
Held daily at 9 p. m.

There is no power in evil nor the fear of evil. The fearless mastery and dominion of the Spirit frees and heals me.

PROSPERITY THOUGHT

August 20 to September 20, 1918
Held daily at 12 m.

I have left the "far country" of want; I hear the Father saying, "Son, thou art ever with me, and all that is mine is thine."

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THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in the 10 a. m. Silence from August 16 to September 16, 1918:

August 16 to September 1—Mathew 7: 24-27: "Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon a rock: and the rain descended, and the floods came, and the wind blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man who built his house upon the sand: and the rain descended, and the floods came, and he winds blew, and smote upon that house; and it fell: and great was the fall thereof."

September 1 to September 16—Matthew 22:37-40: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets."

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

If we accept the proposition that God is Good and God is Love, and that he is Omnipresent, then we must account for the sin, suffering, and ill health of the world in some other way than that our living, loving, omnipresent Father desires it.

God's Law is harmony, peace, health, and com-

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plete wholeness for each and every one of his children. If they are manifesting anything less than this, it is because of failure to work in compliance with the Law. This falling short of the high mark of our perfection we call "sin," and it is the cause of all inharmony.

* * * * *

Art, as we know it today, is more often founded upon soul exaltation than spiritual realization. If the inspiration is of the Spirit, the soul has not recognized its dependence upon the inner Source, and man draws on his soul forces until he depletes himself both mentally and physically. Unless man has a conscious recognition that his creative capacities are established in spiritual Substance within, no matter what expression he is pursuing, the result is unsatisfactory. "It is the Spirit that giveth life; the letter killeth."

The same thing is true of man, who has taken the outer step of chastity and conservation of vital fluid, and yet has not entered into his subconsciousness and redeemed the cell-bodies built up by ideas of sex active in consciousness. Until man builds in ideas pertaining to his true nature, these cell-structures continue to function under the old order of thought, and every creative or productive idea, whether it be related to sex or not, causes a stimulation in these cell-bodies which is depressing and death-producing. When man re-educates his mind, he builds up a constructive cell-body through which the original creative ideas find perfect expression. In this way the body comes into newness of life, vigor and vitality.

Man and woman are eternally joined in Spirit, and that which is established as a reality within manifests itself in a harmonious outer relation. Before men and women can bring out the best of their natures, it is necessary that they make an inner union of the male and female, and find their satisfaction, under the Divine Law, within themselves. Then they are in a position to be of mutual help to each other.

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The physical sex relation has no true foundation, therefore it would be impossible to spiritualize that which does not exist in Spirit. The physical sex relation is but an attempt to bring about the union of the male and female, this union being eternally stamped in man's nature by the Creator. Man in his original Edenic state realized this union within, and not until he transgressed the creative law, did woman become something separate from man, and something to be desired from the external. Under the Divine Law the union of man and woman in the external comes about in Divine Order, in exact conformity to purification of thought in regard to sex, and its elimination from both the conscious and subconscious realms of mind. This is the resurrection marriage of which Jesus spoke.

* * * * * *

If you continue in your present work and wish to carry it on from the standpoint of Truth, you will no doubt change your methods of teaching. Instead of going through physical exercises with the thought of producing strength and health by them, you will need to realize that they are simply means of expressing that which is within the individual, and through the use of which the way is opened for more harmony to come into consciousness.

All the God qualities, Life, Love, Strength, Substance, Intelligence, Power, etc., are in embryo within every person. Through proper use of any faculty development from within takes place, just as the plant, through a proper association with the earth, air, rain and sunshine, grows up out of the seed, and comes to fruition. But the life germ and the urge to unfold is in the seed and not in the outer condition. If the seed had the power, as man has, to keep the idea within it from expression, there would be no activity, no new growth and no expression - there would be only decay, inertia or death.

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It is a law of spiritual growth and increase that that which is realized within must be expressed in the without, and the body is the medium through which ideas are expressed. The freer the body is the easier life, health and the perfection of God can be caused to manifest in and through it. Through suppression many of the channels of the mind and body may be closed up so the Spirit cannot have perfect activity.

If, through the guidance of the Holy Spirit within you, and the illumination of the Revealer of Wisdom, you find out the special needs of your pupils, you can help each one to free his body through the outer activity of the muscles in physical exercises, in connection with realizing the quickening, freeing intelligence and power of the Life and Truth within him, you can do lasting good to those whom you teach. We are told in I Timothy 4:8 that "bodily exercise profiteth little [for a little time—mar.]; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

We read in the Bible that our bodies are the temples of the Holy Spirit and of the living God. It is through our bodies that the Spirit of God finds expression. Since we need our bodies through which to express God, they are a very necessary part of us. They should be lifted up and redeemed just as the body of Jesus Christ was quickened and resurrected and changed by the Spirit of God dwelling in him. This change from the mortal to the spiritual went on all the time during his ministry, and was made fully manifest when his body was raised from the tomb, and after forty days it became so refined as to be no longer visible to the eyes of mortal man. See Rom. 8:11, in regard to the quickening or making alive of our mortal bodies. We would also, in connection with this, refer you to the inclosed booklet "Attaining Eternal Life."

First the mind must be opened to the consciousness of the things of Spirit, which is followed by opening the

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body consciousness to the Truth that it may be made manifest in the flesh. This latter expression is stimulated by outer activities of the body, such as physical exercise, if they are given in the conscious realization that one is simply expressing in order that more of his inherent energy may be made manifest from within.

Too strenuous physical exercises, taken without the understanding of the Truth, cause tension rather than the proper relaxation, poise, power and freedom.

* * * * * *

In order to express the wholeness and perfection of the "image and likeness' in which man is created, he must function upon the three planes of conciousness—physical, mental and spiritual. Everything comes from the Spirit within, and when we are no longer conscious of its Presence we have shut ourselves off from our source. The soul begins to starve and this starvation is manifested in the haggard, wrinkled, emaciated appearance of the physical body. If we persist in thus ignoring the Spirit we bring about the final separation called death.

You need a greater consciousness of your indwelling God. Get aquainted with God through prayer, meditation and affirmation until you feel the pulsation of the Divine Life in your body, and know the leading of the inner monitor. Join with us in this realization:

"I am conscious of the quickening, vitalizing, harmonizing life of God, penetrating, permeating, renewing, restoring and redeeming every atom of my being."

* * * * * *

We are glad to unite with you in prayer for spiritual illumination and guidance, through which you give expression to God-given faculties and power, and bring into manifestation plenty to meet every need.

Prosperity comes as a result of realization of oneness with God, the Source and Substance of all good, together with faithfulness in using one's consciousness of God-given powers in rendering loving, constructive

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service to mankind. Each one has latent within the ability to give to others, and in giving opens the way in his own consciousness and affairs for the inflow of all good. It is possible to hinder this expression and recompense by working from a limited viewpoint, rather than in the quiet assurance and simplicity of the Divine Mind. To serve God, to glorify him in our work, must be our aim in living, and in this way we glorify mankind also. All efforts to quicken the soul of man, in order to bring about the change from mortal to spiritual consciousness, is richly rewarded. If we are not realizing a certain inner poise and satisfaction and an outer manifestation of harmony and supply, we are in some degree falling short of the requirements of the Divine Law. Prayer for light and willingness to receive it, evidenced in a receptive, alert attitude of mind, quickly enables us to make the adjustments.

When we feel the inspiration of the Spirit in our work and have the inner assurance that it is well done, we have the right to claim fulfillment of the Law of giving and receiving. Rich rewards follow all giving.

* * * * * *

It is apparent that you are not allowing the Spirit free activity in body consciousness. The Spirit works through the Word, and it is necessary that the student keep his mind centered in ideas of Truth. Join with us in this Word:

"I now let the Spirit of God in me have free activity in my lungs and throat. I am spiritual being, and am not subject to any lack of life. God is my life; I live in that life now, and inbreathe the inspiration of Spirit."

Through realizing that God is the Holy Breath, you will get a greater consciousness of God flowing in and through your lungs. Sometimes an idea of tightness in receiving ideas, or of closeness in money matters impedes the free circulation of the lungs. The abundance of God is Omnipresent. Claim it now.

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SILENT UNITY HEALING

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

A BARRAGE OF PRAYER

The senate has passed a resolution calling for daily prayer in behalf of the nation, its fighting sons, its cause. It is proposed that men and women everywhere and of every faith pause at the hour of noon to pray.

There will be those who will speak scornfully of this proposal. Let them keep to themselves their unbelief. Millions of Americans will welcome the idea because it gives national expression to the truth that spiritual values are the supreme concern in this war and that spiritual forces must have their part in winning it.

In a little folder issued by some loop business men who have been meeting daily for prayer an incident is told of the early days of the war:

"When the telegram announcing the French victory over the German hordes at the battle of the Marne in September, 1914, was delivered to the English war department, Lord Roberts, who was in Lord Kitchener's office, said: 'Only God Almighty could have done this.' And Lord Kitchener said quietly: 'Somebody must have been praying.'"

The same folder quotes General Foch as saying concerning prayer: "We shall be saved by it, and it will not be the first time in this deadly struggle."

The brave soldier is rarely an unbeliever. He comes in such close contact with the stark realities of life and death that he feels the need of God. If these men, who plan their battles in terms of man power, of guns and

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There is no power in evil nor the fear of evil. The fearless mastery and dominion of the Spirit frees and heals me.

I have left the "far country" of want; I hear the Father saying, "Son, thou art ever with me, and all that is mine is thine."

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shell and airplanes, find place for prayer as a factor in fighting for a righteous cause, what civilian dare oppose his little three-foot shelf of intellectual doubt?

Some emphasize the objective value of prayer; some make more of its subjective value. The particular theory is of small moment. The vital thing is recognition of the spiritual significance of this great conflict. With a few exceptions, all of us, whatever be our creed, can find common ground here.—*Chicago Post.*

The foregoing, from the *Chicago Post*, is a fitting preface to the demonstrations of the power of prayer that follow. We who have for these many years been silent witnesses of the results of prayer in healing the sick and poverty stricken, and in all ways bringing wisdom and joy into the lives of men, are rejoicing because of the spiritual awakening that is evident among people everywhere.

For nearly thirty years we have been publishing in this magazine letters testifying to the mighty power of prayer and we know that God's arm is not shortened; he can do anything for one who asks in prayer *believing.*

The following extracts are from letters we have received without solicitation. We are not at liberty to give full address because we have not even asked consent of the writers to publish these extracts. We will cheerfully forward any letter of inquiry about any case. Address your letter to the initials given, adding town and state, and we will fill in the full name and forward it.

HEALTH

New York, N. Y.—I praise God that I am now able to see clearly without glasses. I had worn them for three years, being unable to do anything without them, not even eat my meals. I can now sew, read, etc., to the marvel of my friends. After receiving your letter I took the glasses off and left the rest to God, who never fails to help his children.—*B. M. C.*

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Galesburg, Ill.—I wrote you for prayers for my son who had an abscess near the brain. It was very painful and considered dangerous but the next day after writing you he was much better and in three days the pain had entirely ceased. He is now at work. I give God the praise.—*Mrs. M. A. R.*

Munderf, Pa.—I wrote you some time ago that I had bowel and womb trouble. I was very large around my hips and waist. I was in such misery all the time I could hardly wear my clothes. I thank the Lord that I am feeling fine, and I am getting more slender every day.—*M. W.*

Springfield, Mass.—Within two days from the time I last wrote you the intestinal hemorrhage stopped entirely, and has given no trouble since. All this I feel to be a direct demonstration of Divine Love, through the prayers of Unity and my faith.—*Mrs. G. S. W.*

Nelson, B. C., Canada—I wrote you for prayers for my husband for a rash that came out on his back. He could not sleep at night for the itching sensation. On the third day after my letter was on the way he arose in the morning and said, "My back did not itch all night." I told him that I had written to you for prayers, and he and I join in our thankfulness to God and to you that he is healed.—*Mrs. S. E. C.*

Deming, N. M.—I am so thankful to God for his blessings. Glory to his name. I realized the power of your spiritual ministrations in the nine cases of supposed small-pox that I reported to you. Out of the nine there was only one developed it. We were all right in the room with the individual.—*Mrs. M. F.*

Spokane, Wash.—Many thanks for your prayers for my baby. His recovery was complete.—*Mrs. O. M. C.*

Calhan, Colo.—Yesterday I wrote you for prayers for my arm and hand. This morning the hand is perfectly healed and I have been using it at the housework, and I also just finished playing the piano.—*Mrs. J. L. R.*

Chicago, Ill.—I have been cured by your wonderful prayers of a disease that I had for eight years. I went to the doctor that he might see me, and examine me again. I wanted to convince him that I had been praying, and had entered that Blessed Host of the Unity School of Christianity. He said it was a miracle, and that I must have had a guardian angel. He then asked me to pray for him. I am thankful to God and to you for the wonderful blessing. —*H. M. T.*

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Lincoln, Neb.—Some time ago I wrote you and asked prayers for my father who was suffering from kidney trouble. He responded to the prayers very readily and immediately began to improve and now has no pain or symptom of the old trouble. I am thankful and grateful for your ministrations.—*D. L. B.*

Detroit, Mich.—I asked your prayers in behalf of my daughter, whom the doctors said had a bad left lung. The blessed proof of God's ever present power within came to us, and we have had a wonderful demonstration of its power to heal, if asked in faith, believing. It is something neither of us can ever forget.—*Mrs. L. W. K.*

Seattle, Wash.—My husband wrote you for prayers for me for a bad burn. Doctors wanted to graft skin on my breast and arms, but they healed in a week. I needed no other remedy than your prayers. My husband and I are both grateful.—*Mrs. H. B.*

Pasadena, Cal.—I wish to tell you of the marvelous help of God which I experienced last September. I fell down my stairs from top to bottom, cutting a deep gash under my left eye and badly mangling my left arm. I asked God to show me if any bones were broken or out of place, and in an instant I was seemingly taken out of the wrecked body into a glorious body, and I could move every part of my arm and hand after this revelation. I have my home open for Unity meetings and that evening the members of our class were to meet with us. I proved that where two or three are gathered together in my name, there am I in the midst of them. My shoulder had been as large as a child's head, and the distress was terrible, and every time I had attempted to rise I had fainted, but that night at one o'clock the distress was all gone. Many told me I would never use my arm again, but I am now doing my usual work. Praise and love I have for my God shall continually be in my mouth. He will do wonders for us when we trust him. —*Mrs. S. W. L.*

Three Rivers, Texas—I have a fine baby boy. I did wonderfully well through it all, and am so thankful. I praise Unity and want your blessings for the baby's future. —*Mrs. O. V. K.*

East Orange, New Jersey.—I thank you for your spiritual ministry. My eyes are perfectly well.—*B. G. V.*

Brookline, Mass.—My hearing is restored. Please accept thank offering in appreciation of what the Truth, through prayer, is able to do.——*E. M. H.*

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PROSPERITY

Detroit, Mich.—I must tell you of all the wonderful things that have come to me through the power of the Spoken Word. After receiving the Prosperity Bank, blessings have just poured in upon me. Saturday evening at nine o'clock I went to the store and was gone about fifteen minutes. I left the lights burning, but had locked the door, and when I returned there was a basket upon my doorstep. I carried it into the house and in it was a most beautiful baby boy. We consider this a great blessing. We are thankful to the Father.—*Mrs. I. C.*

Los Angeles, Cal.—We have sold our business and our house. At the time I wrote you for prosperity prayers I was meditating much upon prosperity, and I learned many beautiful things. Money and even the things it can buy lost its value before the perfect Substance idea, and I feel that in the sale of my house I passed through one of my greatest lessons. I have been instantly healed of many seeming inharmonies, and I know that God is my perfect health and wholeness. My son is progressing very rapidly in school. Praise God! All things are possible to him that believeth. *Mrs. K. J.*

Mica, Wash.—I have completed the transaction for which I asked your prayers, and I have heard nothing from the individuals who were going to bring suit against me. Thanks to God and you dear friends. Everything that I have asked for has been granted to me. It is simply wonderful! I now stand still and see the salvation of the Lord. —*Y. C.*

Los Angeles, Cal.—You gave your beautiful thoughts in my behalf, and sent me the little message that I carried in my heart, and pinned upon the wall of my room, "My justice cometh from the Lord, and I trust him to regulate all my affairs." This brought peace to my soul and all worry ceased. The full amount of the promissory note is received, and I praise and thank the Father, and am grateful to you for your loving prayers.—*Mrs. A. M. P.*

Webb City, Mo.—I wrote you for prosperity prayers. It is beyond me to express in words the results we have had. We got the house we wanted so badly, sold the popcorn machine we had been trying to sell for months, and bought some new things for the house that I had wanted very much. We are truly thankful, and praise God for leading us to the Unity teachings, and for all blessings we have received. God is indeed the Source of Unlimited Supply.—*Mrs. V. B.*

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Seattle, Wash.—It is with a joyful heart I write you that the sale of the cottage for which I asked your prayers has been consummated. It was truly God's hand that led the people to the place. These people live within two blocks, but they did not know the property was for sale until one morning the lady was led to pass this way in going to the store. We think the sale was a wonderful demonstration, because we found out the day the deed was signed, that the people who held the mortgage were working to get the property, and that apparently was the reason our deals had always fallen through before. The Spirit of Truth led us this time, and we thank God that all is well, and for such friends as the Society of Silent Unity, and for your prayers. *Mrs. L. H.*

Alderson, W. Va.—I wrote you last November for prayers for both myself and husband for health and prosperity. I told you at the time, that my husband was greatly in debt; his health was being impaired and undermined by constant worry over his obligations, which in normal times, would have worked out all right, but the change in money conditions seemed to paralyze his every effort. The first month your prayers enabled him to get up and go down to his business. Since that time I am so happy to tell you that he has paid over $2,000 on his obligations, and we have lived. The demonstrations of God's power have been wonderful.—*Mrs. R. C. S.*

Pasadena, Cal.—I am thankful for the prayers given me by Silent Unity. I had used all my money, but fifteen cents, and did not know where I could get more before today. As I had not paid my room rent for two weeks, and my stock of food had almost been exhausted, I might have doubted, but I felt easy. I denied away every worry and affirmed my inexhaustible supply. I had thought I was going to a position in Los Angeles, and did not know how I was to get there, but that failed. On the day I asked for your prayers I was asked to nurse a sick woman in the house where I am, so I had my board and paid my rent. Yesterday I received fifteen dollars in a letter, and today my monthly check came. Tomorrow I go to Los Angeles. For all these blessings I thank and praise God!—*Mrs. O. A. M.*

Cumberland, England—I am happy to tell you that I am improving. Old fears are passing away. Since your prayers, my husband has twice had sums of money from unexpected sources.—*Mrs. F. L. H.*

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BE YE TRANSFORMED

Camp Funston, Kans.—What understanding I have of the Truth is a wonderful help to me here in every way, as applied to seeming inharmonious surroundings and physical endurance. I proclaim Truth statements continually, and the results surprise me at times. I have walked for hours with little discomfort, carrying forty pounds of luggage. I tire slightly, but after ten minutes rest, feel better than before I started. We sleep only five or six hours each night, and as I eat less than before going into the army, I know it is the Spirit that is my endurance and my life. I have been soaked by the rain through all my clothing, and allowed it to dry on me, with absolutely no ill result. These things, to me, are real demonstrations, for they are the direct opposite of my former way of living. For this understanding, I have Unity to thank. If people knew what life in the army means in time of war, they would realize, too, that these are demonstrations of the power of the Lord. All these experiences have taught me not to fear to try to make demonstrations. I am simply forced to do beyond what I thought I could, and I find the reserve energy inexhaustible, and that it is easier to do a great deal than just a little.—*L. W.*

Honolulu, Hawaii—My brother, for whom I asked your prayers last year, and about whom I sent you one or two reports, is well, and he and his wife are very happy in their new life. He has been advanced in his work, and he is entirely changed. In every letter we have from him he praises God for his goodness and wants to do more for others to help them in the true way. I thank you for your prayers, and for showing me how to be of assistance to my brother in directing aright his thoughts, so as to bring the God-life in him uppermost.—*Miss S. E. H.*

Concord, N. H.—For all your loving prayers, and helpful thoughts and words to me, I thank you. My life is being more and more hid with Christ in God. I hardly know myself with all the love and joy that fills me, and still I know this is my Real self. Never will I forget your first words to me, "All things are working together for your good." It has all come true and I praise the Lord.—*Mrs. F. S. W.*

Dayton, N. Mex.—I can testify with I. M. M. in March Unity, page 271, that I have risen into the glory of Perfected Manhood in Christ.—*E. H. S.*

Santa Barbara, Cal.—It has been my custom in the

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past to ask for your prayers regularly every month, but lately the truth was borne in upon me that I should depend more upon my own indwelling Christ for my demonstrations and overcomings. After taking this stand and making every effort to express my dominion and mastery, the light has come. I have made progress through earnestly seeking communion with God. I know now that I can stand alone, and I am glad. I rejoice that you are helping the world to know the truth of these words, "Where two or three are gathered together, there am I in the midst of them."—*Miss J. M. E.*

Butte, Mont.—Since the last time I wrote you there has been a wonderful change in my body. My friends pass me on the streets, and do not take me for the same girl. My lameness has been entirely healed, and I have never felt better in my life.—*G. P.*

Claremont, Ill.—Before you could have possibly received my letter those terrible pains began to let go, and in a short time I was realizing perfect health and have not had any return whatever of the trouble. I have begun to let go more freely of those things that are called "material," which sometime prove a snare to one's soul. I am looking entirely to God, for I know that he cares for me.—*V. L.*

San Francisco, Cal.—Writing for both my husband and myself, I give praise for the blessings received from the Father, and the spiritual help through Unity workers in his name. The salary was increased at the beginning of the year, and various illnesses have been healed. All this has been accomplished through relying on the One Power only. Also, there has been a definite increase in spiritual consciousness and a growing faith in the Father *within us*, to do the works. I could write many words of thankfulness and joy over the conscious growth of the God Power in our lives, but can I say more than is expressed in just knowing that "God is All?" You have been so patiently cheering and encouraging to us, that we are glad to pass the good news on. Every day brings new opportunities to be of service for the Master. To think right, to think according to impersonal Principle is the hourly effort of our lives, and it brings its own reward. All Love, All Wisdom, All Power attend your works.—*H. D. S.*

Madison, Neb.—I thank you most sincerely for the wonderful help you have given me through prayer to the Almighty Father. My domestic worries have completely vanished.—*Mrs. L. W. W.*

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HELPED BY UNITY LITERATURE

North Woodbury, Conn.—Since sending for Prosperity Bank I have been prospered in a financial way far beyond my greatest expectations. Since reading and studying the teachings of Unity and the literature I have gained in understanding. The dark places have become plain, and I feel the Truth is making me free.—*Mrs. F. S. J.*

Fort Smith, Ark.—The Lord has blessed me and my home so much since I have taken up the study of Unity, and I am putting the Truth into practice every day. I am gradually growing stronger, and I praise God for his mighty blessings.—*J. M. H.*

Mt. Vernon, N. Y.—The literature you sent me was most welcome, and it has gone out where it was truly needed. I thank you, and may God bless you as it goes. A letter has just come to me from a soldier at the front in whom I am interested and to whom I gave some of your literature. I will quote from his letter: "Your letter and the book received yesterday, and words hardly express my appreciation of the kindness you have shown me. I have had more pleasure in reading the books you gave me, 'A Truth Student With the Soldiers,' than from anything else since I have been in France. The happiness it gives me is more than I can explain to you, for it is Truth, and that is what I want. Every story that Miss Huntley tells about is something that every boy in France should know and all my friends are reading these stories. What we need is Truth, Love and Divine Protection. The Lord is with us so we have nothing to fear. We have faith to go through this war for 'faith without works is dead.' The Lord answers all my prayers, and I know he is with me. I have been under shell fire, also gas, but I have nothing to fear." Praise God for the Truth that sets men free.—*M. B. H.*

Long Beach, Cal.—I am studying your Weekly Unity and I am enjoying it very much for it is such a help. I love to take the suggestions for meditation each day of the week. When little difficulties arise they are soon banished by the spoken Word of Truth.—*Mrs. J. W. H.*

Steilacoom, Wash.—I feel indebted to Unity for all my spiritual knowledge. The past six years have been especially fruitful and I can truly say, "My cup runneth over." Since I am slowly learning to walk by faith, I see greater rewards at all times, and my ability to give forth from my abundance is daily evidenced. The quick return no longer surprises me, for my heavenly Father is quick to answer.—*E. B. M.*

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Lancaster, Pa.—In Unity for March, 1918, is an article, "The New Creature in Christ," by Ida M. Mingle, that interests me very much and shows me that I have been progressing in Truth without fully knowing it.—*M. M.*

FREEDOM

El Paso, Texas—I asked your prayers for my son for the drink habit and he has not drank for months. I thank God and you. I cannot do without my Unity Magazine. —*Mrs. C. W. W.*

Asheville, N. C.—I am indeed thankful for the peace and prosperity which we have had since I asked your prayers. My husband was a hard drinker and we lived in two rented rooms, but he does not drink any more and we have bought a home.—*Mrs. C. F. H.*

Birmingham, Ala.—Words cannot express the great load of care which the study of Truth has lifted from me. I was in despair, even thinking of taking my own life, but now everything is different. God lights my path and I long to carry the good everywhere.—*Mrs. E. T.*

Lincoln, Neb.—My experience with letting go of mortal mind is similar to the story Howard R. Driggs tells in his "Live Language Lessons" for children. He says: "Once, when we were playing cowboy, one of the boys threw his rope around the neck of a big calf. As the rope tightened, the calf reared and bawled; then broke in a wild run across the yard. His captor clung to the rope trying to hold the young steer. It was of no use. The animal leaped through the open gate, away they went around the orchard. We wondered why he clung on. In his excitement he must have imagined he was tied to the rope, for when they came plunging back into the corral, he called out in a pleading voice, 'Come and help me let go!' The words were hardly said when he tripped on something and tumbled head over heels." Mentally I had not let go of past experiences. I saw them in the same relations to myself as before. The physical seemed to be pulling me at such a rate that I could not let go. I did not want to go with the physical; I wanted to "corral" it. But not until I had tripped and tumbled did I realize that I was free; that there was no power in the physical but that which I gave it. Then my will asserted itself and I said, I will no longer serve the flesh or consider myself in bondage to it. I am now entering the peace and joys of regeneration. I have no fear of temptation and I am blessedly released.—*R. P.*

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PROTECTION

Chisholm, Minn.—I have a nephew in active service in France. He was gassed last year, but has recovered and is ready to go back on duty again. Some time ago I asked him to read the 91st Psalm with me, and think of the promises in it. He wrote me he did not have a Bible, only a New Testament. So I wrote the Psalm that I mention, and sent it to him. This morning I had a letter from him. He said, "I have read the Psalm you sent and I think of it constantly. The promises are marvelous. I shall think of it always when I go up the line, or any other place, for there is danger everywhere here." This nephew told me about one battle he was in where one of the officers went into the trench and prayed while they were in action. He said the prayers were certainly answered, for in that battle no one in his division got hit but the officer himself and that resulted in his removal, and that when he was able to be about again he was sent to England and given a position there. The chaplain of the division my nephew is with believes in Divine Protection. This chaplain has been with this division from the very first, always in and out of trenches with the boys, and has never been hurt. He is the best liked man in the division.—*F. R. S.*

CONTROL OF THE ELEMENTS

Yewed, Okla.—I wrote you asking prayers for rain and a few days later we had a good one, for which we are very thankful.—*L. K.*

Staff, Mont.—Since writing you for prayers for rain we have had several fine ones. We are thankful to the Lord and to you.—*Miss B. E.*

Three Forks, Mont.—A few days ago I wrote you for prayers for rain, as the crops had begun burning and the outlook was very discouraging. The very next day it began raining and has rained more or less every day since. The ground is well soaked and the grain is looking fine. It was a wonderful manifestation of God's goodness.—*Mrs. J. T.*

Clayton, N. M.—The next day after I wrote you we had our needed rain. "Before they call I will answer."—*B. K. H.*

Portsmouth, Ohio—I asked your prayers for rain, as the crops looked as if they would be destroyed by the drought. Tuesday morning we awoke to find it pouring rain and felt that it was sent by God.—*Mrs. C. K.*

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MOVEMENT OF TEACHERS SENT OUT FROM UNITY SOCIETY OF KANSAS CITY, MISSOURI

Frederick Elias Andrews, from Unity Society, will speak at the Boston Metaphysical Club, 212 Huntington Chambers, 30 Huntington Ave., Sunday, September 1, 8 p. m., subject, "Is Christianity Practical." Following there will be a two weeks' course of lessons given Monday, Wednesday and Thursday, afternoons and evenings, and a healing service Sunday evening, September 8. Mr. Andrews will remain in Boston for the purpose of organizing new centers and classes, and will conduct a training school for teachers and workers. His headquarters will be 90 Fenway, Suite 4, Boston, where he will be pleased to meet all who are interested.

The Unity Society of Practical Christianity in St. Joseph, Mo., holds services each Sunday morning at 11 o'clock, in the I. O. O. F. Hall, Seventh and Charles Streets.

The speakers from Unity Society in Kansas City will deliver lectures in the following order:

August 4, Olive R. Huston, subject, "Twenty-third Psalm."

August 11, Viva M. January, subject, "Rocks and Lighthouses."

August 18, George Huston, subject, "The Inner Urge."

Richard Lynch, who is delivering a series of addressess on the fundamental principles of Practical Christianity in St. Joseph, Mo., announces his subject, "Health, and the Healing Law," for Sunday morning, August 25, at 11 a. m., in the I. O. O. F. Hall, Seventh and Charles Streets.

Kate M. Nevill, who is spending a vacation in Kansas City, will open a two week's course of lectures at

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Lincoln, Neb., beginning Sept. 15th, full outline of which will be published later. Miss Nevill will go from Lincoln to points in Oklahoma, where she will continue activities as demand is made for instructions in the application of the Principles of Practical Christianity. Oklahoma points now contemplating a course of lessons by Miss Nevill, should communicate at once with the Field Department, so that definite arrangements may be made.

KANSAS CITY, MISSOURI

NEIGHBORHOOD MEETINGS

A need has been felt in Kansas City for Unity neighborhood meetings. Each district will be organized and have meetings of its own one night in the week. The first district, which includes part of Roanoke and Westport, was organized Tuesday evening, July 15, at the home of Mr. and Mrs. J. I. Wallace, 4205 Mercier. A president and secretary-treasurer were elected and it was decided to have a meeting each Tuesday evening at some house in the vicinity. Mrs. Viva January will conduct the meetings in this district. Other neighborhoods will be organized this fall.

THE MEN'S UNITY EXTENSION

The men members of the Unity Society of Practical Christianity, Kansas City, Mo., have organized themselves into a body and have chosen for their name "The Men's Unity Extension." Their purpose is to become a working body in the Society, and to in every way possible further the work of the institution. The men are enthusiastic and are taking hold of the new work with interest. All men interested in this organization and wishing to become members, should hand or send their names to the Secretary, 913 Tracy Ave.

THE WOMAN'S AUXILIARY

One of the chief factors in the growth of the Unity

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Center is the Woman's Auxiliary, which meets the last Friday of every month.

In the last year this Society has grown nearer to its ideal and motto, "Loving Service," than ever before. In the early days of this organization, it was known as the "right hand" of the Board; later it was advanced to the "heart" of that body, and in consideration of the work now in progress, it might be called the "backbone" of the Unity Center.

Our share of the building of the new Auditorium was five hundred dollars. We have also pledged five hundred dollars to the organ fund, three hundred and fifty of which has already been raised.

Many new names are being added to our membership, and our success is growing with each year.

We look to God for all good things, and give thanks continually.

A LEGAL TRANSFER OF THE UNITY PROPERTY

DEDICATION

WHEREAS, the undersigned are the legal owners and holders of all the capital stock of Unity School of Christianity, and corporation of Missouri; and,

WHEREAS, we have by good management largely increased the number of members and adherents of the School, and have also made material progress and gains for the corporation; and in accomplishing this result have been aided and encouraged by the many members enrolled and adherents of the School.

NOW THEREFORE, KNOW ALL MEN BY THESE PRESENTS, that we, Charles Fillmore, Myrtle Fillmore, Lowell Fillmore and Royal Fillmore, the undersigned, being desirous of firmly establishing, further promulgating and of perpetuating the principles and teachings of Unity School of Christianity as the same now are established and taught by us and expressed in the printed books, magazines and pamphlets issued under our direction or with our approval, and as these principles and teachings may be added to or corrected from time to time; and desirous of being helpful *generally* in all matters pertaining to education and in fixing high and

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broad ideals and standards of correct living and thinking for all persons, and *more particularly* for all persons who are now or may be hereafter enrolled on our books as members or adherents of the School aforesaid,

DO NOW DECLARE that we hold all our right, title and interest in said corporation (represented by said capital stock) in trust, and dedicate same to be used to carry out the purposes herein expressed and referred to, so that all persons who now are or may hereafter be members and adherents may, while so enrolled and upon proper application, receive the benefits of all the principles and teachings and other help that the School can give; reserving, however, to ourselves and our successors the right to manage and control the business and properties, and to a reasonable compensation for our time and services, and to name our successors who will carry out the purposes herein declared.

IN WITNESS WHEREOF, we have hereunto set our hands and seals this 3d day of August, 1918, at Kansas City, Missouri.

Charles Fillmore (Seal)
Myrtle Fillmore (Seal)
Lowell Fillmore (Seal)
Royal Fillmore (Seal)

The foregoing is a document the execution of which has long been contemplated by the legal owners of the financial interests of the Unity work. When the business was incorporated a few years ago everything was transferred to the company by the owners, Charles and Myrtle Fillmore. Then there had to be stockholders and officers to comply with the corporate law, so those having the business in charge, Charles Fillmore, Myrtle Fillmore, Lowell Fillmore and Royal Fillmore, became the stockholders. But their intention was to give outright all their interests to the Society to be used for all time for the benefit of its members. Legal authorities differed as to how this could be done and it has been in abeyance for over a year, until the foregoing plan was proposed and accepted.

We trust this will answer the often received inquiries from our members as to the legal ownership of the Unity possessions. We have worked for thirty years building up this Society and have given all the

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fruit of those years to the spread of this gospel. Counting both property possessions and good will, this represented a gift of over half a million dollars. All we have retained is the privilege of managing the affairs of the Society until such time as others are raised up who are competent to carry it forward to its ultimate as a world educator of Practical Christianity.

THE CONTEST

Our call for special testimonies of the good received from Unity literature has far exceeded our expectation and it is going to take some time to select the twenty best. The contest closed August 1st, in accordance with the original announcement.

We have three boxes full of letters and they are all fine. How we shall ever select the *best* is looming up for settlement. Pray for us.

SOLDIERS' LITERATURE FUND

The Publisher's Note, in reference to the "Soldiers' Literature Fund," which appeared in the June Unity Magazine, referred particularly to financial contributions to defray the expense of publishing and distributing Unity literature to the Soldiers' Camp Libraries. Should our readers desire to send the Unity Magazine to the soldiers they should comply with the "notice" appearing on front page of the magazine, and send them direct.

Would you care to have us send you six assorted recent issues of Unity Magazine? The only charge made for the valuble reading is for the expense of mailing them, which is ten cents. The magazines sent will be ones taken from our surplus files, and will therefore be our choice. If you want the six magazines, send a dime (or ten cents in stamps) and we will mail you an assortment.

A complete list of all Unity publications will be sent free of charge to anyone requesting it.

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NEWS FROM TRUTH CENTERS IN OTHER CITIES

NEW YORK CITY, N. Y.—The society of the Inner Life, 28 west 72d street, Mr. Walter N. Weston leader, has called Mrs. Lydia Collins, formerly with the Unity School of Christianity in Kansas City, to be an associate worker. Sunday services: 11:15 a.m., Mr. Weston; 8:15 p.m., Mrs Collins. Meetings Mondays and Thursdays at 3 p.m. and on Wednesdays and Thursdays at 8:15 p.m. Phone Columbus, 5522.

LOS ANGELES, CAL.—The Unity School of Christianity has secured larger quarters for all of the meetings of the School. Services are held in Hall 210, Columbia Trust Bldg., 313 West Third St. The room is open every afternoon except Sunday, from 2:00 to 5:30. Meetings as follows:

Sunday, 11:00 a. m., Address, Emma H. Luke; 7:45 p. m., Praise Meeting, First Sunday evening of each month. Wednesday, 3:00 p. m., Good Words Club, Emma H. Luke; 7:45 p. m., Healing Meeting, Beulah M. Anderson. Thursday, 3:00 p. m., Course of Lessons in Truth, Clarinda C. Pier; 7: 45 p. m., Address, J. Frank Hazelton. Friday, 7:45 p. m., Concentration Class, Emma H. Luke. Beulah M. Anderson, Teacher and Healer, receives patients at her home, 1238 W. Fifty-first street. Phone Vermont 4063. Emma H. Luke, Teacher and healer, receives patients at her home, 1127 West First street. Phone Pico 3129. Patients received every afternoon at Unity Headquarters.

VANCOUVER, B. C.—The Unity Society of this city is holding meetings at the Fairview Theatre, Granville St., near Sixth Avenue, each Sunday morning at 11 o'clock. There is a Sunday school connected with the work of the Society, and a Booster Club has been formed. Miss Martea Gould Powell is the speaker at the Sunday meetings. For further information con-

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cerning the work of the Society call upon Mrs. J. A. Stewart, 2208 Cypress St.

HURLEY, N. MEX.—Mr. Herbert T. Shaw has opened a free reading room at his Studio, where metaphysical literature, including Unity School publications, may be found.

SALT LAKE CITY, UTAH—The Unity Center, Mrs. A. K. Myers, leader, wishes to call one of the Field Lecturers from the Unity School of Christianity in Kansas City, Mo., to give a series of lectures and lessons on Practical Christianity. There are a large number of readers in Salt Lake City, and if all would coöperate with Mrs. Myers it would be possible to accomplish a good work. For further information call upon Mrs. Myers, 639 S. 2d St. East, or phone Hyland 3140 M.

PHILADELPHIA, PA.—The following is a list of the various Centers in this city: Truth Center, 1328 Walnut St., Mrs. M. L. S. Butterworth, leader. Rooms open daily for reading, healing and consultation. Lessons and lectures are given on Practical Christianity. The Germantown Center, 6043 Germantown. The Unity Truth Center, Presser Bldg. Annex, 1713 Sanson St. The New Thought Book Shop, 1524 Chestnut Street.

PITTSBURG, PA.—The office and healing rooms of the Ministry of Truth have been moved to suite 21 and 22 Blair Building, No. 12 Federal Street, one block from the North End of the Sixth Street bridge. Private interviews, treatments and lessons from 1 to 5 p. m. daily. All Truth seekers in city and vicinity are invited to call, get acquainted and assist in arranging for a greater work. Unity literature kept in stock. W. L. Peters, teacher and healer.

NORWOOD, OHIO—A new Unity Center has been organized in this city by Mr. W. J. Holt. Meetings

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are held Sundays at 3 p. m. in Moose Hall (formerly the old Baptist Church). A goodly number attended the initial meeting and much interest and enthusiasm was manifested. Unity readers in this city and vicinity will do well to attend and lend their support to Mr. Holt.

GERMANTOWN, PA.—Mrs. Constance Gummey has been elected president of the New Thought Center, 6043 Germantown Ave., place of Mrs. Butterworth, resigned.

WICHITA, KANS.—Mrs. Laura Edwards, 1007 West Douglas Street, invites Unity subscribers and Unity friends, and all who are interested in Practical Christianity, to meet at her home Wednesday, August 7th, at 8 p. m., to organize a Unity Study Class. Mrs. Edwards trusts that later on the class shall be strong enough to call a lecturer from Kansas City Unity School of Christianity, who will give a series of lectures and lessons and merge the Study Class into a Unity Center.

A WORD FROM SILENT UNITY

People writing to the Silent Unity Department for prayers, or advice in spiritual unfoldment, should sign their name and address in full, if they desire a letter in return. Every case is taken up in prayer when it is received, but quicker and better results are obtained when a systematic method of coöperation is established between us and the writer. However, if you desire prayers and do not, for any reason, wish to sign your name, be assured that we shall gladly unite with you in speaking the Word. We know that the Christ of God in you (your Real Self), will be manifeted in perfection of health, prosperity, happiness and spiritual satisfaction.

When telegraphing to Silent Unity for prayers be sure to give your street number. This will enable us to send a return wire if the case requires it.

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WHAT ONE READER THINKS ABOUT TITHING

Dear Unity—I know there must be some readers who, like myself, have been waiting until they could send a larger offering for help received through your Society. I have decided to send an offering each week, no matter how small it may seem and to increase it whenever I can. This need not interfere with offerings sent at other times. We all give something when we attend church, and as Unity has become the great church of my life, and the means by which I have attained lasting help and benefit, I feel it is my duty to give as freely as I can for the assistance I have so freely received.

I was inspired to begin this method of tithing after reading the article, "The Grace of Giving," in the July Unity Magazine. When the postman handed me my copy, I was thinking strongly of telegraphing Silent Unity for prayers for my husband, but after counting my money I found it would take all that I had to pay for the telegram and leave nothing to send to the Society. I gave up the idea and got out some of my statements of Truth, all of which I keep and treasure highly. After holding Silence until late in the night, my husband began to feel relieved, and the next morning was able to get up and take a walk. He had not been out of bed for three weeks previous to this time. I believe most of us spend too much time looking around for something to lean on. The thought came to me that after two years of constant study of Unity literature and correspondence, I surely could do something for myself. I know that should I reach out my hand for help again, your strong arm will meet me half way and lift me up as it has done many times before.

I am going to start tithing by sending twenty-five cents this week, with the belief and trust that I will be able to double and treble it soon. If others, having the

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same attitude, would send their tithe each week to help spread abroad the tidings of Truth, I am sure both the giver and Unity would be abundantly blessed.—*Mrs. Tom Louie*, 1163 E. 11th St., Los Angeles, Cal.

ATTENTION! HOW DO YOU WRITE YOUR NAME?

A change of consciousness often suggests a change of name. We rejoice in the change of consciousness of our readers, but because we have a card record of all who write us for prayers, we cannot always rejoice in the change of name. If you have been writing us under the name of "Mrs. John Jackson," and suddenly come into the realization of individual identity as "Mrs. Mary Jackson," kindly inform us that you were once "Mrs. John." Often when people change their address, they change their signature. This is perfectly natural as the idea that brought about the change of address is also responsible for the change in the name, but in writing or wiring us from the new address, kindly mention your former address. If you should wire or write us when away from home, be sure to give your permanent address, else we will make out a new card for you and carry you along as a new reader.

For example, the name Smith appears in our records about seven hundred times. This means that we have seven hundred people by the name of Smith before us for reference whenever that name comes in, and unless the name is written exactly the same each time, information may be listed on the wrong card, and confusion invited. *It is therefore absolutely imperative* that people who write or wire for healing give us their present name and address, and former name and address if a change in either has been made.

We thank our many friends for writing their full name and address at the top of the first page of their letters to us, as suggested on our Silent Unity letter

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head. This establishes a closer identity in the healing ministry, and also enables us to keep the records clear in your case.

The Divine Order and Harmony of the Spirit is now established in all our activities and affairs.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. Laura Edwards, 1007 West Douglas, Wichita, Kansas.

Mrs. Earl W. Gooding, 672 Spring Street, Atlanta, Georgia.

Mrs. E. R. Downer, 1125 East 43d St., Chicago, Ill., care of G. E. Willey.

Mrs. E. N. Eaton, Colfax, Cal.

Mrs. Elmer Keys, 306 Holmes St., Lansing, Mich.

Mrs. Howard Davis, 1003 N. Broad St., Elizabeth, N. J.

Mrs. A. N. Lincoln, The Liniakea, Alaska and King Streets, Honolulu, T. H.

Lillian F. Mithchell, Tuttletown, Cal.

"I have now the abundance that belongs to the kingdom of God, and I know that the Father who distributes this abundance is only waiting my recognition to furnish me with such supply there will not be room enough to receive it."

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A NEW SERIES

Gathered together under the title of "Unity Prosperity Series" are three booklets that explain some important laws that govern Prosperity, Opulence, Success, and true riches.

At present the series will contain three booklets, but from time to time we will make additions so the set will be a complete Series on this subject. All forthcoming booklets will appear in the same uniform binding as each of these three.

Those desiring the present series may order it at this price: fifty cents for the three booklets; single copies each 20 cents. The following is a partial description of each booklet:

PROSPERITY AND SUCCESS

By Sophia Van Marter

Author of "Faith That Removes Mountains."

Success and prosperity are the result, the manifestation of superior ability. Every man and woman is naturally endowed with this ability, but through lack of understanding many fail to realize prosperity. This helpful booklet contains simple instruction for those who desire to know more fully how to demonstrate abundance, and it really meets a very great need in supplying the primary instruction for the realizing of success and prosperity.

In a manner unusually attractive, Mrs. Van Marter tells a number of incidents how the people in the practical world are applying this teaching. Read the first and fundamental steps in demonstrating prosperity and success as given in this booklet, clearly and with understanding. A brief outline of the contents follows:

The Source from which we may draw whatever we may desire—Our Kingdom, our treasury, our supply—Large fortunes—All real ability is based on spiritual understanding—How to overcome poverty—How

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to succeed—Abundance of supply— Overcoming circumstances—Ideals are necessary—Satisfaction.

"Prosperity and Success" is bound in Antiquarian cover, designed in bronze. The paper is toned antique book, and the type is large and clear. In Prosperity Edition with handmade envelope. Price 20 cents.

WEALTH AND WISDOM

by JENNIE H. CROFT

The complete title of this new booklet is "Wealth and Wisdom *Through Mind Action.*" Wealth, like every other manifest thing, is an attitude of mind. To attain wealth, the proper mental activity must be maintained until the entire mentality is impregnated with the consciousness of riches.

At the close of each chapter there is given a valuable affirmation for meditation. These thoughts release the power contained in the words, and the mind quickly takes hold of that power and establishes a consciousness identical to that of its source. As a result unlimited success and prosperity become manifest.

Bound in a paper cover to harmonize with "Prosperity and Success," and inclosed in a handmade envelope. Price, 20 cents.

GIVING AND RECEIVING

By CHARLES FILLMORE

The conception of God's infinite substance and the manner in which one may acquire this substance and bring it into visible manifestation is dealt with in this booklet. Giving is as great a problem as receiving. One must first learn to give, then the receiving comes automatically. One must learn to give, not as charity, but as described in this wonderful little booklet. Printed on good book paper in large, clear type. Art cover in two colors on artistically designed Antiquarian paper. "Giving and Receiving" is inclosed in a handmade envelope. 32 pages. Price 20 cents

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BRICKS IN NEW UNITY BUILDING

Montpelier, Vt.—Seal my name to "one brick;" weave my substance into the "House of the Lord," and quicken my heart to the presence of Christ. I would open every avenue in my being toward the "Central Light." I would clear every pathway of all obstruction to that "Light;" and I would hold my purged heart to catch and reflect it throughout my being and environment. Your school has brought me to the dawn. Bring me to the noontide of his Presence. Give me light and more light and more.

May your sun increase. May the light of your "House" flood the world with its glory. May your "Foundation in Christ" bud and blossom and fruit to the feeding of the nations and the redemption of all people.

I am glad to have had a part in the building and to have received a measure of the grace of the Supreme Architect. May his face be the Light within your sanctuary now and forever.—*J. B. E.*

Duluth, Minn.—I enclose four dollars, the balance due on my Brick Motto: "Universal Love works with me, by me, for me and through me." I am also sending a few stamps to help out with cost of mailing. I must do something in return for all the blessings I am receiving through your Unity literature. God bless you and your work.—*P. S. P.*

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the *Unity Magazine* wapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. *Unity Magazine* is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the change of address at an early date.

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SOCIETY OF SILENT SEVENTY

"The Lord appointed seventy others."

The Silent Seventy is the department of Unity work organized for the special purpose of distributing literature. It developed out of a growing demand from our readers for literature to pass on to others. This department of our work is founded on the incidents related in the tenth chapter of Luke, when "seventy others" were sent out to teach and heal. Members of the Silent Seventy receive and distribute pamphlets and sample copies of our magazines. These members "abide in every city and place."

You who have been benefited by the study of the Truth which sets free, and who desire to help others to see the Light, are invited to join the Silent Seventy and take up this work. There are no membership dues; however, freewill offerings are welcome. Write the secretary for bulletin and further information.

Each month we will publish a testimonial from a member; this month we give the following:

Worcester, Mass.—I am more enthusiastic than ever. I have made many new friends through the distribution of Unity literature. For a while at the beginning of the year, I was overstocked with tracts. It occurred to me to carry an assortment when I went marketing. I don't know why it is, but perfect strangers will approach me, and after a few remarks about the goods for sale, pour out all their troubles. It used to annoy me exceedingly to be hindered about my errands, but now I welcome every interruption; it gives me a chance to tell them about Unity and to distribute the pamphlets. Of course, I have never seen some of these people again, but a few have afterwards met me on the street and told me how much help they have received from reading the literature; so I feel that my time has not been wasted.

I have five cousins and an adopted brother actively engaged in the war. I have been sending them my Unity Magazines as soon as I was through with them, and in my letters I enclose a tract or two. The boys like these teachings, and are literally clamoring for more now; they have written home, praising this literature, so I am now going to send some to their parents.—C. *F.* C., S-70 No. XX-24.

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FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in September Unity Magazine:

CLASS THOUGHT

September 20 to October 20, 1918
Held daily at 9 p. m.

"I will fear no evil; for Thou art with me."

PROSPERITY THOUGHT

September 20 to October 20, 1918
Held daily at 12 m.

"The Lord is my Shepherd: I shall not want."

Lets just be glad.
So many joys are given
To us each day and moment that we know.
For you and me the blue sky arches over,
For you and me the slender daisies blow.
Lets just be glad.

HOW TO ADDRESS LETTERS

Address all letters to
UNITY SCHOOL OF CHRISTIANITY,
10TH AND TRACY AVE.,
KANSAS CITY, MO.

Add here the department whose attention you want, as
Publishing Dept.
or Silent Unity,
or Silent Seventy,
or Good Words,
or Editorial Dept.

Do not write to individuals if you want a quick response. They may be absent and your letter will be delayed.

"Blessed is he that hath found his work." And thrice blessed is he who, having found it, puts something of himself in the task before him. For such a one thus becomes a Creator - he becomes one of the gods."
Advanced Thought.

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DO YOU KNOW A SOLDIER IN THE TRENCHES

Do you want to keep him from harm? Do you want him to know and understand the power of the protecting Word? Do you want him to come back after the war, unsoiled in soul by the terrors and temptations of that hard life?

If you do, you will be interested in what is written here: If every boy in the trenches, or in the navy, could realize the truth of the words in the Psalm, "I will fear no evil, for Thou art with me, Thy rod and thy staff they comfort me," it would be a glorious victory over fear. To realize the presence of God, a man must learn the true character of God. He must be able to comprehend God as Spirit, all powerful. He must understand his relation to God and the wonderful power of the Word.

Unity Magazine and *Weekly Unity* will help the boys to understand these things. They will fill them with a new trust and courage. We suggest that you send one of the magazines to them for one year.

The dollar that you pay for this is insignificant compared to the comfort, the pleasure, the assurance and the strength that they will bring to them. With your subscription we will send the boy, free, a copy of "Bulletproof Soldiers," a booklet which tells how a London Doctor protects British Soldiers from harm. We will also take your boy up for protection in the prayers of the Silent Unity Society and

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write him a letter stating that a friend over here is sending him *Unity Magazine* or *Weekly Unity* and a copy of "Bulletproof Soldiers," and that we are praying for his safety.

Fill out the blank below and send it at once to Unity School of Christianity, Tenth and Tracy Avenue, Kansas City, Mo.

Dear Friends:

I am inclosing $1.00 for which please send *Unity Magazine* or *Weekly Unity* and a copy of the booklet, "Bulletproof Soldiers," to the boy whose name appears below. Also please enter his name on the Silent Unity list for Prayers for Protection.

Soldier's or Sailor's Name is:

.....

Address .....

.....

.....

My Name is.....

Address .....

City..... State.....

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CONCERNING THE UNITY PROSPERITY BANK

Why Necessary.

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

The Object of the Bank.

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank.

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send *Unity Magazine* to three persons who need the ministry of this helpful periodical. So with the Prosperity lessons and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.

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UNITY SCHOOL OF CHRISTIANITY,
Tenth and Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount ($3.00) necessary to pay for *Unity Magazine* to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

1. Name.....

   Address.....

   City .....

   State .....

2. Name.....

   Address.....

   City .....

   State .....

3. Name.....

   Address.....

   City .....

   State .....

(This offer does not include *Unity Magazine* for sender unless his name is listed above as one of the three.)

Name of Sender.....

Address.....

City .....

State .....

8-18

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THE HEALING LAW

There is a great underlying spiritual law in the universe that the average man knows little about. This law controls your health and happiness. The law is that thought has its direct effect upon health. The law is no respecter of persons. Everyone may use it for good. Jesus used it. His disciples used it. People today are using it. You may use it.

The book, "Christian Healing," by Charles Fillmore, was written for the purpose of helping students to understand and apply this law in the right way.

The author of the book tells many truths that he has learned about the working of the Law, during more than thirty years of practical experience in teaching and healing.

Every student of metaphysical healing should own a copy for study and reference. It is also good for those desiring to keep themselves well by use of the healing law.

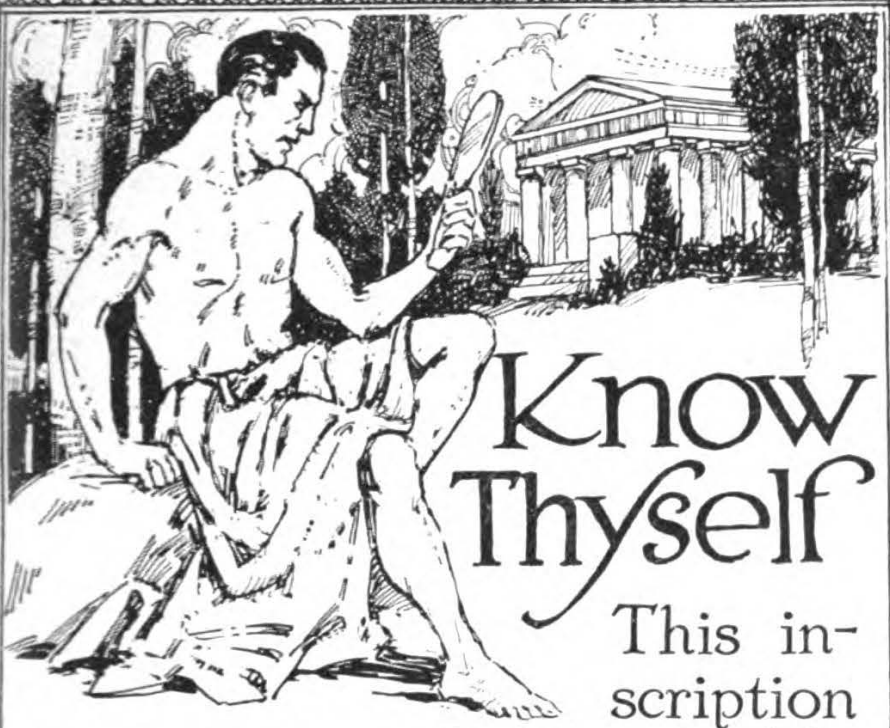
There are twelve regular lessons in the book, with working statements accompanying each, besides other helpful chapters on the following subjects:

How Microbes Are Made; The I Am in Its Kingdom; How Shall the Dead Be Raised? The Development of Divine Love; The Ministry of the Word; Ye Must Be Born Again; Obedience; The Church of Christ; The Lord's Body; The Restoration of God's Kingdom; How Mental Healing Is Done; Sample Treatments; Six Days' Treatment Instruction.

The present revised edition of "Christian Healing" contains 260 pages. The price of the book, in neat paper cover, is 75 cents a copy. In substantial binding of dark green cloth, with top and title stamped in gold, "Christian Healing" sells for $1.50; Trench edition for soldiers, khaki binding, price, $1.50; handsome limp binding, $2.50.

UNITY SCHOOL OF CHRISTIANITY
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Know Thyself

This inscription was written over the entrance of the Temple of Delhi, but do not think for a moment that it applied wholly to the Greeks of 600 B. C. It is a command that applies to men and women of every age, and it is always written over every door that opens from ignorance to wisdom, from lack to plenty, from death to life.

"Know Thyself," know who and what you are, where you came from, what you are doing here, why you are here and where you are going. If you want to know of a book that will help you to know yourself, read "CHRISTIAN HEALING," by Charles Fillmore.

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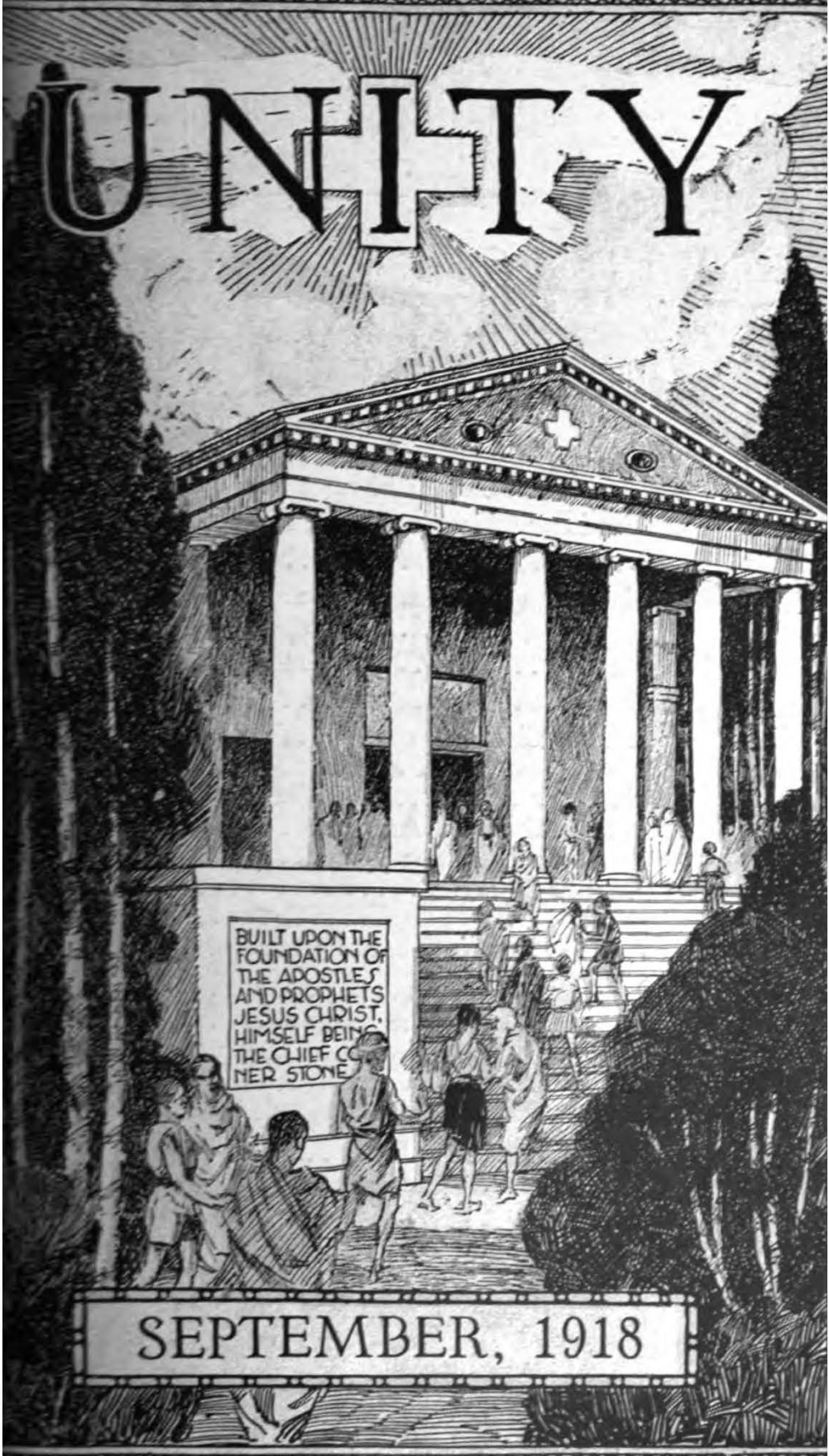
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My Soul comes forth an Irresistible Power to express to all men God in the flesh, and nothing can interfere with its perfect manifestation.

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TO THE READER---Place a one-cent stamp on this notice, hand magazine to any
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UNITY



SEPTEMBER, 1918

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Contents

Seed Time and Harvest 201
Imelda Octavia Shanklin

Metaphysical Law of the I Am 207
Charles Fillmore

The Kingdom of Heaven Within, *Agnes Lee* . . 215

Peace 218

The Marriage of the Resurrection 221
Ida M. Mingle

Bible Studies 228

The Study 230

The True Character of God 231
Theo. Schobert

Bible Study 236

"Be Not Afraid. I Am With You Always"
Edward Weldon Carter 238

A Morning Prayer 241

The Bible 242

I Am That I Am, *Thomas J. Rowe* 244

Sunday Lessons 246

Solomon Dedicates the Temple 246

Review 249

Asa's Good Reign in Judah 251

Jehoshphat's Good Reign in Judah 253

Society of Silent Unity 257

Class Thought and Prosperity Thought 257

Thoughts for Daily Meditation 258

Extracts from Letters 258

Silent Unity Healing 265

Publishers' Department 280

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SEED TIME AND HARVEST

IMELDA OCTAVIA SHANKLIN

GOOD and evil are mental perceptions. Two perceptions wholly opposite as these are, come through two qualities of mind. The quality that perceives good is intelligence; that which perceives evil is earth-textured. Evil is the antithesis of reality, even as it is of good. It is nothing in itself, has nothing in itself whereby it may produce a materialization. It has neither substance nor power, the two indispensable elements to manifestation. It comes of nothing and remains eternally a no-thing.

Physical events come out of the mind of the race, and are the outward forms of what is being carried forward mentally by the race. Our lives are on the invisible, and the invisible activities are apparent to the intelligent mind. The invisible is as the steam which makes the cloud, under given conditions.

Mental events have origin, development and maturity. Dependent upon its mental genesis, the physical event pushes up over the rim of the mental, grows in the visible, matures, and then subsides. The mental support on which it was built has been withdrawn to work out another event which moves in an order like that which marked its predecessor. If each event is permitted to grow, develop and subside in an uninterrupted

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procedure, there are no disasters on the surface of life, because there are no thwartings beneath the surface.

The composite mind of humanity works on the invisible, manipulating the universal essence. The event has its visible and its invisible steps, and the intelligent mind looks through both the invisible and visible procedures, noting the lawfulness of purpose, the orderly innocence with which the invisible event manifests. It knows that the visible event is never calamitous, never evil. The earth-textured mind knows in the zone of the earthy, and is incapable of penetrating to the invisible; therefore it is unable to see events in their true perspective. It views the Punch and Judy of the show, but has no idea of the wires or of the manipulator of the wires. All that it sees it adjudges as substantial, unappealable.

The ignorance of the earth-textured mind is responsible for what appears calamitous. It sees an event emerging from the invisible and not understanding that the event is in process of development, it takes fright, and begins defensive, perhaps offensive preparations against a supposed antagonist. Because the mind is the source of all that appears, movements of offense or defense arrest the event, and lengthen the time which it requires for the working out of its destiny.

When a mind looks from the intelligent and from the earth-texture standard it sees contradictions, apparent warfare between good and evil. Paul observed from this dual outlook when he spoke of Spirit warring against the flesh and the flesh warring against the Spirit. What Paul saw was the arrested event broken in its own confusion. Flesh has not the power to war, and Spirit does not war, being essential peace. The condition which Paul partly described is illustrated by the waves of the sea beating against the enduring wall of a granite promontory. There is apparent warfare when the swift-running swells hurl themselves against the rock, but all the uproar and defeat is in the water recoiling upon itself when it tries to overleap its natural bounds.

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The promontory stands unmoved, non-contentious. It has no active part in the turmoil. It is itself, calm, undisturbed. The Spirit does not war. The flesh, trying to do what it cannot do, is the cause and only agent of disorder.

Prophecies that point to disaster are based upon observation of the unripe event. Such forecasts are basically untrue, and may be wholly defeated by switching the observation from the earthy to the intelligent viewpoint. Evil is no-thing, and the nearest it can come to reality is to absorb the attention of the earth-textured mind. It never wholly enters into an alive world. To the credulous mind an arrested event looks like prophecy fulfilled, whereas it is but an item in the endless, shifting procession of mind. The credulous mind is the matrix of the disagreeable occurrence. A child will pull up a tender pea vine and call the young leaves flowers. The dog in the story dropped good food out of its mouth into the water below, to snatch at what was tempting in the mouth of the reflected dog. An ignorant man fears the heat of the liquid iron in its sand mold, and his mind does not see the utility of the cooled and dressed metal.

In less obvious connections than cited by the foregoing examples, the unripe event is called a calamity, a plague, a loss. Floods, fires, crop failures, are arrestments which the earth-textured mind has put upon natural agencies in some stage of action. The salvation of our planet is committed to the intelligent minds of our planet, because the ignorant, earth-textured mind never makes progress. Its tendency is to travel around and around in a circle, following after its own foundationless prophecies and believing them fulfilled.

From the time when the Son of God quickened the life germ of this planet, the mind of man has observed in its own zone, and judged accordingly. It has carried with it through its many-aged evolution its evil and its good. Its evil has been the shadow blindness of its

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own ignorance; its good has been the daystar gleam of its veiled divinity. The earth texture of its mind caused it to pluck the undeveloped event into the realm of experience, to arrest the growth of what is altogether good. Its God-mind obscured and ignored, has nevertheless urged it on, until now we have the first visible signs of what God meant when he approved his own works as good, and even very good.

When we hear an evil predicted, we are listening to an earth-textured mind as it delineates an undeveloped good. If we join our expectation to the prophecy, we shall be party to an arrested development in the perfect race. It is the prerogative of the intelligent mind to nullify the predictions of the ignorant mind. When ignorance said to its child, "You are blind from birth," intelligence looked, and saw, and said, "Receive your sight." And the man's eyes were opened.

In these days of food administrations and general conservations, the earth-textured mind fearfully reaches out to pluck the growing good. It predicts failures, hungers, sufferings. But it is operating in its own zone, the zone of the no-thing. Its prophecies are based on unreality, and it is the business of the intelligent mind to see to it that ignorance does not arrest the natural good, and so bring disorder into the world.

It is a fact that too much rain will ruin wheat, that drought will shrink the corn yield. But weather is man's harvester, not his destroyer. Floods and droughts are arrestments, and they do not need to occur. In the intimacy that links the peoples of the world today, each shortage, each probability in the estimate of yields is known in every civilized section of the globe. The rule for the intelligent mind is: Keep your faith high, and your attention on totals. When this is done, the foolishness of evil prophecy is plain, for shortage in one place is always found to be balanced or more than balanced by plethora elsewhere; shrinkage in one product is compensated by excess in another.

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"While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

This is the prophecy which the intelligent mind brings to bear, especially when it hears ignorance predicting abnormal seasons and crop failures. This is the inspired statement of the sure law, and those who are for God and not against him will cleave to the promise, work with it, and let it work with them.

Adam reached out into the undeveloped event and plucked a curse for himself and for those who followed him. But the curse was washed away in the obedience of Noah. "I will not again curse the ground any more for man's sake," was the ripe event as it came in through the Master of the Flood. The ignorant mind cringes under the curse; the intelligent mind springs up with the victory of pardon, poises itself above the shadow and keeps forever free from suspicion of failure; "there shall be no more curse" for the intelligent one.

The mind of the world is focussed on Europe. But there is mind enough to go around and meet all contingencies. While we are joining the might of our souls to the might of God's cause as it centralizes over there, intelligence prompts us to hold for an orderly procession of events, everywhere. The political tangles will unravel; the industrialism of the world will meet the rearrangements of our daily changes and will adapt itself to the readjustments impending. The world has always come out of its travel pains, stronger and better. There is more intelligence in the world now than ever before, and the opportunity should invite enthusiasm rather than doleful prophecies.

The fields of the earth, sown and reaped in a sturdy confidence in the present and future good of the developing event, will yield "seed to the sower and bread to the eater."

The event which is upon the world today is of

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God, and it will go through . It is our part to not complicate conditions by arresting the development of the event, as yet mostly invisible, stupendous, and wholly beautiful. The march of cause and effect need not be made disorderly. Nature is at command, and will do her part. God does not require sacrifice. So let us not prove slackers in the fundamental obligation of meeting the invisible demand. Let us give to it the same courage, the same exalted faith that characterize our response to the outer demand, effacing each dark prediction of the earth-textured mind with the immutable certainty that "seed time and harvest . . . shall not cease."

PRACTICE OF THE PRESENCE OF GOD

We must live as gods if we would enter the presence of God.

The first step to be taken is to recognize God in all the activities of our lives, in the flower, the weed by the wayside, the sublimity of the mountain, the budding life of the forest-tree; to see the working out of Law and therefore the finger of God, in all the happenings of the day . . . to move through the day as gods among gods.

There will come to every soul seasons of test and trial, alternating with the times of exaltation and power; but these should not cause him distress.

As the disciple lives a life of beauty and of order, of truth and of goodness, will he see God in all things, and by bringing God into his own life, he will enter into the true Presence.

Let your ideals be high and ever-present—loyalty, courage, firmness, endurance, love, devotion.

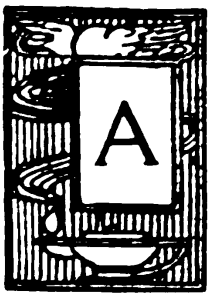
Practice silence, unselfishness, concentration, self-control.

Live neither in the present nor in the future, but in the Eternal.—*Oriental Esoteric Society.*

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METAPHYSICAL LAW OF THE I AM

Extracts from an Address in Unity Auditorium, Kansas City, by CHARLES FILLMORE



LL PEOPLE who have studied metaphysics, and understand somewhat the action of the mind, recognize that there is one underlying Law, and through that law all things come into expression; also that there is One universal Mind, the Source and sole origin of all real intelligence. First is mind, then that mind expresses itself in ideas, then those ideas make themselves manifest. This is a metaphysical statement of the Divine Trinity —Father, Son, and Holy Spirit. The trinity—Mind, the expression of Mind, and the manifestations of Mind —is found in simple numbers and complex combinations everywhere.

The metaphysics of the Hebrew Scriptures are based on this law of the Trinity. They were written far ahead of the race thought, and it is probable that those who wrote them did not understand all that was involved in the Word of the Spirit. It is seldom that great writings are fully understood. Less than one hundred years ago, a book aiming to give the names of all the English poets was published in London, and Shakespeare's name was left out. It is said that a great man must be dead five hundred years before his work will be appreciated.

The Hebrew Jehovah has been translated "Lord." Lord means an external ruler. Bible students say that Jehovah means the self-existent One. Then instead of reading "Lord," we should read *I am.* It makes a great difference whether we think of I Am, self-existence, within, or "Lord," master, without. All Scripture shows that Jehovah means just what God told Moses it meant—*I Am.* "This shall be my name to all generations." So instead of "Lord," say *I Am,* whenever

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you read it, and you will get a clearer understanding and realization of what Jehovah is. *Jehovah-jireh* means "I Am the provider." If we expect to demonstrate prosperity from without we find it a slow process; but if we know *I Am* is the provider, we have the key to the inexhaustible resource. God was also known to the Israelites as Jehovah-shalom—"I Am peace." It is found we can demonstrate peace of mind by holding the words, "*I Am* peace," with the understanding that the real *I Am* is Jehovah within. But if we start any demonstration and try to apply the I Am to personality, we fall short. This is frequently the cause of lack of results in carrying out the laws that all metaphysicians recognize as fundamentally true. The mind does not always comprehend *I Am* in its highest, neither does it discern that the All-Knowing, Omnipotent One is within man. This recognition must be cultivated, and every one should become conscious of *I Am* presence. This consciousness will come through prayer and meditation upon Truth. In Truth there is but one I Am—Jehovah, the Omnipotent I Am. If you take *Jehovah-shalom* into mind and hold it with the thought of a mighty peace, you will feel a consciousness, a harmonizing stillness, that no man can understand. It must be felt, realized, and acknowledged by your I Am, before the Supreme *I Am* can pour out its power. Then you will know you have touched something; but you cannot explain to another just what it is, because you have gone beyond the realm of words and made union with the Cause side of existence. It is the quickening of your divinity through the power of the Word. This Divine nature is in us all, waiting to be brought into expression through our recognition of the power and might of *I Am*.

We should not fail to always think of the spiritual law under which *I Am* moves. It is possible for man to take I Am power and apply it in external ways and leave out the true spiritual law. In our day we are proclaiming that man can use I Am power to restore health,

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bring financial prosperity and increase happiness, in fact, that he can, through righteous, lawful use, have everything that he desires. But some people are using this power in a material way, neglecting soul culture, building up the external without taking the intermediate step between the Supreme Mind and its manifestation in the outer. We should remember that the soul must grow as well as the body. I know a man who was overtaken with physical disability and loss of eyesight some seven years ago. In his extremity he turned to the spiritual law for help. I saw him not long since, and his physical condition was unchanged. But there was a great change in his soul. He had found the light and he was filled with inward rejoicing. He had become blind that he might see. But his family thought all his dependence upon Truth had been a failure. During all these seven years he has managed his business and it has prospered, and his family has been well provided for. He was for a time disappointed and rebellious because his eyes were not healed; but now he is glad, because through the prayer and thought he was forced to adopt he has found the inner light.

So if you find yourself disappointed because you do not at once demonstrate health or success, be at peace and know that your earnest prayers and meditations are working out in you a soul growth that shall yet manifest beyond your greatest hopes. Remember that if the powers of man are expressed they must also be manifested; but do not expect any real manifestation without expression. It is easier to seek the Truth willingly and be watchful and obedient than it is to be forced by some severe experience. Hard experiences are not necessary if we are obedient to the Truth that saves us from them. Every day time should be given to prayer and meditation. The soul cannot grow without them, and no man who neglects them will develop his spiritual powers.

The Great I Am is not far away from man and the

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earth. Spirit is closely connected with the little things of daily life. "The kingdom of God is come nigh unto you." This means that the mighty One is with us in all ways. We are all in touch, heart with heart, and a real sympathy makes us one. In reality we all love the simple life. The pomp and parade and pageantry of the external world do not satisfy the soul. It is the small things that touch the heart and appeal to us. We want realities. Even on the stage we demand the realistic. I once read of a playwright who tried to give all of his scenes the touch of realism, and in one place he had electric fans so placed that they would blow to the audience the odors of the viands that the actors were eating, thus convincing the people that the food was real. While one of his plays was being given, a cat strayed in, came on the stage, stretched before the fire place, lay down and went to sleep. The audience applauded. This added a touch of naturalness that the playwright was anxious to introduce as a permanent feature of the play. But it is hard to get a cat to do things when you want it to do them. However the playwright set himself to study out how he could induce the cat to go through with its part, and he hit upon this plan: About noon each day he shut the cat up in a very small box, so that it had no room to stretch, then let it out just at the time its appearance on the stage was desired. Of course the first thing it did was to stretch, then drink from a saucer of milk set ready for it; then it would lie down before the fireplace and go to sleep. So he solved the problem, and this little touch of commonplace realism became the hit of the play.

It is on such little things as these that success hinges in the play called "life." I Am Might is not in the storm, nor the earthquake, nor the fire, but in the "still small voice," according to Elijah the Tishbite.

* * * * * *

Peter's admonition, "Be ye all like-minded," is one in which we can join with a larger understanding prob-

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ably than the early Christians to whom he was writing, because we have a better understanding of the mind and the laws governing its action. We are receiving new phases of truth along all lines, and to us it seems most important that our religion be progressive; that we get new and higher concepts, and see deeper and more scientific relations in the lessons and experiences of those who have preceded us in study and demonstration of spiritual truth.

If there is science in God's universe there must be science in the Mind that projected that universe. If there is mathematical accuracy in the order of the material world, there is a like accuracy and order in the mental world. If there is science in the relation of atom to atom, if there is science in the current that flows over the wire and sets in motion the electric fan, there must be science in the Mind back of all these manifestations.

God created all things from his mind, by his thought, through the power of his Word. The Divine fiat went forth "Let there be," and "it was." The one Mind is still projecting itself into the universe, and its law is expressed through thought rightly directed. The highest expression of Divine thought is man. How important, then, that man should study the science of mind, and in every way seek to find the law lying back of the harmonious universe.

If we make living cells through the power of thought we should know something of the law underlying the process. On every hand thoughtful men are searching for the scientific cause of things. Here is an illustration that came under my notice yesterday. A lady had been sick for a long time, had tried everything to get well, finally had come to the Jesus Christ way of healing, and had made a good start toward health. But she met with opposition in her family, especially from her husband. To overcome this opposition she began, in a quiet way, calling attention to the various demonstrations

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that had come under her notice, among others the healing of a mole on her mother's face. The husband began to show an interest, and said, "If there is such power behind this healing system I am willing to think about it. There is something satisfactory in knowing that one may learn how it works. I can see as a reasonable proposition that mind acts on the body through nerves, and the conditions are nourished by thought. When your mother stopped thinking about that mole it was no longer nourished, and consequently disappeared. That appeals to my reason. I thought this was a religion, a sect; but if it is something that a logical mind can understand, I want to know more about it." You will find people like that everywhere. They think this is some new religion, and when they come to understand that it is absolute science they are willing to look into it.

The creation of the universe is not based on illogical assumptions of law, but law is its foundation. There are no miracles in science. Jesus Christ did no miracles. All of his marvelous works were done under laws which we may learn and use as he did. As the body is moved by mind, so the mind is moved by ideas; and right here in the mind we find the secret of the universe. This is where Jesus Christ differed from the ordinary man. He knew the power of spiritual ideas to do mighty works. He said, "The Father within me, he doeth the works."

Before you can realize the great, mighty power of ideas, you must unify them. All must pull together. Get your ideas in divine order, and a mighty mind force will begin to work for you right away. This divine order is necessary to the upbuilding of both mind and body. This divine order is the "kingdom of heaven" so often referred to by Jesus. To attain this unity and harmony of mind it is necessary to have perfect statements of Truth, and adhere to them in thought and word. States of mind can be set into activity just as, through the manipulation of gasses, electricity, etc., we may purify and impart certain potencies to the atmosphere. In a far

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larger degree ideas change the atmosphere of the race. Jesus Christ had a grasp on Divine Ideas, and if I believe in and follow him I shall come into that same state of mind. We become like-minded by entering into the absolute. In the one Infinite Mind there is only harmony. In that Mind is the Idea Love; and you can see that as we all think thoughts of love it will do away with all discord, all separation, all caste; selfishness will be eliminated, and the whole human family will be joined in the one Divine Love.

Last week a man came saying he was in harmony with and wished to join Unity; but he also wanted to join a socialist society. He had been reading on socialism and thought our work and theirs were along similar lines, and he asked if there would be any conflict if he joined both societies. Now, we believe in the broadest, most generous thought. Search where you will, read what you want to read, think for yourself, be free; at the same time keep your eye on the highest you can conceive, and avoid all lines of thought that are contentious and argumentative. Socialism has a truth back of it. The early disciples had all things in common, and the Truth as exemplified in the universe shows that everything really belongs to the whole creation. We may think as we look at the ocean that it is separate from the rivers and the moisture in the clouds. But the moisture in the clouds will be precipitated and find its way into the ocean. The same unity of life is seen everywhere, and when we take hold of and adjust ourselves to a right understanding of life all things adjust themselves to us. We are all sharers in all things, and if we go about it in the right way, the great Law will bring to us our very own. But to succeed we must adopt the law of love and justice. If we see contentions and take a fighting attitude toward those who seem to have more than we, we violate the law and cut off our supply.

All the money in the world might be equally distributed, but if selfishness and ignorance of truth con-

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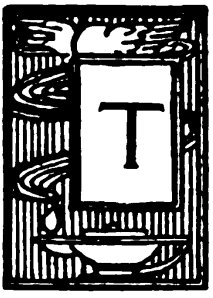
tinued to rule, it would not be long until some men would again have more than others. If those who now have but little could exchange places with the men of wealth, they in turn would become oppressors. The same mental states will always produce the same conditions. Therefore we must look deeper and lay hold of the Law of Love and unify ourselves with it. A rich man will give his money to you as freely as to his family, if you find the way to his heart. Love is the great unifier, and when the whole human family are united in love, no one will lack; and there will be no soldiers nor warships, no strife, no contention. Every knee must bow to the Prince of Peace. Jesus Christ must be held up as a standard, and all our ideas must be unified with his ideas. Do not allow any opposing, clashing thought toward anybody or anything to work in you. If you do it will separate you from friends and finances.

As you unify your own mind forces in the one Mind, the body will be lifted up into a new state of harmony. If anyone is not demonstrating the principle, it is because he is not unified with the one great Harmony. He is not expressing the Divine Mind as he should, because he is not realizing his oneness with it. Resolve to become one with God through Christ. Harmonize yourself with him, and all your world will be in harmony. Be on the alert to see harmony everywhere. Do not magnify seeming differences. Do not keep up any petty divisions, but continually declare the one universal Harmony. The Christ Mind is here as the unifying Principle of this race, and we must believe in the Divine Man working in us and through us, and know that through it we are joined to the Father Mind. That is the Father's house to which we have all so long been seeking to return. In the consciousness of the Father Mind the unity of God and man is demonstrated. "I in them, and thou in me, that they may be perfected into one."

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THE KINGDOM OF HEAVEN WITHIN

AGNES LEE



HE statement that if waste and repair were perfectly balanced in the human body, no organ could decay and, therefore, death could not occur, has been made with such manifest logic, and such unwavering persistency, that if no other law than that of demand and supply were involved, it would indicate the existence of a *how*.

Relative to Law, the number twelve in the Bible, from Genesis to Revelation is basically associated with the human being. Starting with the twelve sons (characteristics) of Jacob—first advancement over the purely physical man—we have these twelve qualities, or characteristics, described synthetically, and later in analytical detail, as the parcels of ground, or inheritances of the twelve tribes of Israel.

We read of the twelve foundation stones as the temple—body; the twelve precious stones of the breastplate of the Jewish High Priest, which reflected the light from the altar. Stone represents crystallized thought. A precious stone is one whose quality—characteristic—cannot be alloyed with a baser sort. Therefore, the twelve precious stones, reflecting the light from the altar, represent the twelve qualities, or mind radiations, which are perfectly harmonized with Truth—the Inner Light.

The twelve disciples (characteristics, qualities, or modes of energy) of Jesus—consciousness of identity, or *I Am*—were brought under his control—harmonized, that is, heavenized—in order for him to control the elements and the human being, even to the extent of raising the dead.

As Being is an aggregate of forces, the perfect Being is clearly one of perfectly balanced forces. The soul consciousness is poised in the body through the

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organs and their functions. The unit of the body is the organ; the unit of the organ is the cell, and the unit of the cell is the organic and inorganic cell salts, the latter being twelve in number. Biological chemistry asserts that upon the equilibrium of balance of these twelve inorganic or mineral cell salts, the structure and vitality of the cell depends.

As thoughts have been photographed through a drop of a solution of one of these twelve mineral or inorganic salts, thereby proving that these salts execute or embody thought, and as disease is inharmony of vital activity (organic functioning), the metaphysician can say that upon the sustained quality or kind of thought held for each organ or center of consciousness, or point of contact, the sustained quality of organic functioning depends.

The Centers of consciousness are as follows:

NAME	CHARACTERISTIC	POINT OF CONTACT
Peter	Faith	Pineal gland near center of top of head
Thomas	Reason	Front brain
Matthew	Will	Center front brain
Bartholomew	Imagination	Between the eyes
Simon	Equilibrium	Base of brain
Philip	Power	Root of tongue
John	Love	Heart center
James of Zebedee	Substance	Pit of stomach
James, son of Alpheus	Order	Navel
Andrew	Strength	Small of back
Judas	Life	Generative center
Thaddeus	Purity	Eliminative center

Jesus, the perfect man, brought these modes of motion, or rates of energy, or ideas, or qualities of being, under the control of his Divine understanding, or his degree of faith expanded understanding, or divine plan of consciousness, or his harmonized—heavenized— consciousness. When Jesus was in trouble, he said, if he

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wished, he could command more than twelve legions of these rates of vibration or mentation to restore him or help him to overcome any possible calamity.

Jesus said his disciples—characteristics—were the salt of the earth. Webster says the earth here mentioned is a figure, meaning the body. This is the conclusion of metaphysicians. Salt, according to Webster, as well as the Savior, is the essential characteristic, or quality, or feeling, as applied to persons. Salt is the universal preserver of organic substances.

Following the law of analogy, we see that the twelve qualities, or characteristics, or twelve disciples, manifesting as and through the twelve centers of consciousness, are the saving quality of the body or *manifested Divine Life.*

Thoughts are now proven to have size, weight, color, shape, and to occupy space, and to be measured in terms of force.

In Cellular Therapeutics we have a system, Schuessler by name, which the natural action or force, fixed by a law of chemical affinity of any of the inorganic constituents, is systematically employed to eliminate any given disease from any of the tissue cells, by means of molecules of special adequate magnitude. These set up molecular motion and equilibrium of balance in the economy of the cells. In metaphysics we employ the first law of heaven—order—and have Spirit, or thought, or mind balance. Those who are consciously deficient in any of the twelve qualities of consciousness, can have transmuted to them in *special adequate magnitude* from the Omnipresent Mind, the qualities necessary to establish a perfect equilibrium in the organism.

That only which we have within, can we see without. If we meet no gods, it is because we harbor none. If there is grandeur in you, you will find grandeur in porters and sweeps. He only is rightly immortal to whom all things are immortal.—*R. W. Emerson.*

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PEACE

THE SOURCE OF PEACE

1. God is not the author of confusion, but of peace. —I Cor. 14:33.

2. Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.—Job 22:21.

3. The Lord will give strength unto his people; the Lord will bless his people with peace.—Psalm 29:11.

4. I will hear what God the Lord will speak: for he will speak unto his people, and to his saints.—Psalm 85:8.

5. All thy children shall be taught of the Lord; and great shall be the peace of thy children.—Isaiah 54:13.

6. Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.—Jer. 33:6.

7. When he giveth quietness, who then can make trouble? —Job 34:29.

WHERE PEACE IS FOUND

8. A good man shall be satisfied from himself.—Proverbs 14:14.

9. The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.—James 3:17.

10. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.—Isaiah 26:3.

THE LAW OF PEACE

11. To be spiritually minded is life and peace.—Rom. 8:6. Great peace have they that love thy law; and nothing shall offend them.—Psalm 119:165.

12. Her ways are ways of pleasantness, and all her paths are peace. Proverbs 3:17.

13. The kingdom of God is not meat and drink;

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but righteousness and peace and joy in the Holy Ghost.—Romans 14:17.

14. Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us.—Isaiah 26:12.

15. The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever.—Isaiah 32:17.

THE PRACTICE OF PEACE

16. Seek peace, and pursue it.—Psalm 34:14. For he that will love life, and see good days . . . let him seek peace, and ensue it.—I Peter 3:10, 11.

17. Love the truth and peace.—Zech. 8:19. Follow peace with all men, and holiness, without which no man shall see the Lord.—Heb. 12:14.

18. Be at peace among yourselves.—I Thes. 5:13. That ye may lead a quiet and peaceable life in all godliness and honesty.—I Tim. 2:2.

19. If it be possible, as much as lieth in *you*, live peaceably with all men.—Romans 12:18. Endeavoring to keep the unity of the Spirit in the bond of peace. Eph. 4:3.

20. Be perfect, be of good comfort, be of one mind, live in peace.—II Cor. 13:11.

21. Let us therefore follow after the things which make for peace, and things wherewith one may edify another.—Rom. 14:19.

22. Glory, honor and peace, to every man that worketh good.—Romans 2:10.

THE JOYFUL EVIDENCE OF PEACE

23. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation.—Isaiah 12:2.

24. And my people shall dwell in a peaceful habitation, and in sure dwellings, and in quiet resting places.—Isaiah 32:18.

25. He shall judge among the nations, and shall rebuke many people; and they shall beat their swords

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into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.—Isaiah 2:4.

26. In that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. —Hosea 2:18.

27. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.—Lev. 26:6.

28. For thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee.—Job 5:23.

29. In *his* days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. Yea, all kings shall fall down before him; all nations shall serve him.— Psalm 72:7, 8, 11.

30. Ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.—Isaiah 55:12.

31. All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee.—Psalm 22:27. For the earth shall be *full of the knowledge of the Lord*, as the waters cover the sea.—Isaiah 11:9.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—*Canon Farrar.*

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THE MARRIAGE OF THE RESURRECTION

IDA M. MINGLE

Jesus said unto them, The sons of this world marry, and are given in marriage: but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry nor are given in marriage: for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection.—Luke 20: 34-36. R. V.



ARRIAGE, in its spiritual significance, is the conscious union of the male and female of God implanted in man in the creation. This is the union of which Jesus spoke when he said, "What therefore God hath joined together, let not man put asunder." Marriage is the union within the individual of the Father-wisdom of God and the Mother-substance of Love, out of which union comes the perfected Man.

Jesus, conscious of the unification of his Divine masculine and feminine, perceived that the world of men had looked upon the idea of marriage in a literal way until it had come to represent the act of legally uniting a man and woman in wedlock. The Sadducees, to whom Jesus uttered the words of the above quoted text, recognized only civil law as binding, and had no knowledge whatever of a resurrection. They denied entirely the existence of God as a governing power in the activities of men.

The Sadducees, intent upon believing that license of marriage is also a license covering fleshly indulgence of various natures, are still with us. They deceive themselves in believing that they can indulge in the lusts of the flesh and escape the consequences, provided they have the proper sanction of civil authorities. Because of erroneous teaching concerning heaven, these people believe that in some mirac-

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ulous manner, the outworking of which they are quite willing to leave to God, they will be suddenly transported, through the door of death, into a realm where there will be neither marrying nor giving in marriage; neither will there be any more death. This idea of heaven is not in harmony with the teachings of Jesus Christ, who, himself, became the Wayshower to life everlasting through overcoming the limitations of the flesh man and the grave. When one realizes that Mind is the governing cause, it is easy to discern that people, who are living in the lusts of the flesh, will have no sudden transition into a state of harmony inhabited only by angels. The kingdom of heaven is within man, that is, it is within consciousness, and is a realm of harmonious thought activity, fashioned and built as one harmonizes his ideas and desires with Absolute Principles of Truth. Certain scientific principles of mental action are continually expressing all about us. Everything brings forth after its kind. Men do not gather grapes of thorns nor figs of thistles. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.

The resurrection takes place momently once man has been quickened of the Spirit, and once he realizes he is spiritual, subject only to the law of Omnipotent Good. "I die daily," affirmed the wise Paul. This sort of dying, dying to false ideas and their activity in consciousness, is the foundation of eternal life in the flesh, for the corruptible cells, formed by corrupt thinking, are transmuted into incorruptible ones through spiritual thinking. Eternal life is not something to be attained, but is something *to be lived.*

As every thought is brought into captivity to the Christ Mind, pure thought-substance is formed and the Divine Idea Body comes into expression in natural order. It is clear to the thinking student that as one purifies the mind he comes to a place in regeneration where he cannot indulge in any death-producing activ-

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ities, or as Jesus expressed it, "neither can they die any more." The generative marriage is the besetting sin of the body, and is the primal cause of death, for through it man robs the body of the product of the life forces which, under a law of purification and holiness, naturally regenerate and renew the body tissues. Whether one is living in lust, legalized by the laws of the land, or allowing sex ideas to run riot in the consciousness through fostering carnal desires, the effect in the body is demoralizing and destructive. Man produces results in the body according to the nature and intensity of his ideas.

And God created man in his own image . . . male and female created he them. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth (Gen. 1:27-28 R. V.). This fiat of God is quoted as authority by mankind for their reason in believing that God placed his particular stamp of approval upon the flesh marriage and its product. Yet we read in Genesis 2:5 that "there was not a man to till the ground." It must be concluded, therefore, that God's blessing was given to the male and female of himself, the Ideal of Mind, the man created in his own image. Man is ever seeking to become the angel, the god he originally was, but not until he forsakes the desires of the personal man will he make much progress toward this goal.

Marriage, as we see it pictured in the earth today, is but the symbol of the real marriage eternally existing in Being. Just as the world became lost in the idea of medicine as a power to save the body from disease, so the mass of people today are groping about for liberty from the bondage of carnality, and in no other state of organization does such defilement and carnal indulgence exist as in that precinct prescribed by the civil law of

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marriage. But like all other pleasurable evils that grow and flourish, there comes a harvest time, when error is uncovered and uprooted and the righteous (right-use) principle comes into its own. Affairs in the world today herald a great adjustment of the marriage relation, and as has often been the case, necessity becomes again the mother of invention. Thrown back upon the soul for satisfaction, man has always emerged more refined and chastened.

The Truth is that satisfaction is not found by seeking in the external, and marriage will fail to satisfy so long as men and women look in the without for the "helpmeet" that should come, as originally, from within. To realize the marriage of the resurrection man must be reborn; he must come into the realization that he is the offspring of God, and therefore not subject to the desires of the flesh. This realization places man upon a sound foundation and opens to him the possibility of attaining eternal life and love here and now. Being satisfied to work with his inherent creative forces, man cannot again become involved in death-producing sex activities on either the physical or psychical planes of expression.

Chastity of the body, in its external application, is not such a difficult attainment. Man says whether he shall or shall not indulge in the outer carnal desires of the flesh. But unless the consciousness is specifically cleansed, sex ideas run riot in mind, causing suppression of forces which set up inharmonies in the body; or union with another on the soul or psychic plane is indulged in as a safety valve. Affectional and emotional demonstrations between men and women, when prompted by desire for sense satisfaction, are as devitalizing to the soul as sex indulgences are to the body, and both activities prevent spiritual growth.

Purification of the consciousness from all ideas of sex is the first essential toward the realization of the marriage of the resurrection. Purification is readily

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established when man is willing to renounce the desire for pleasurable evils, and willing to turn his attention within, seeking to become conscious of the Truth that only through the union of the male and female elements of his being is satisfaction attained. This involves a definite step in consecration. Man must retire within the consciousness and with loyalty and devotion woo the perfect God Idea Self. At this point of growth one is confronted with the question, How shall I conduct myself toward that one who represents my externalized Ideal, under the civil law of marriage? What is the mental attitude toward the symbol when the reality has been glimpsed? Gradually or immediately, depending somewhat upon how involved the soul is in the sense expression, man works out his salvation. As the real union is realized within, the symbolical union is renounced and relinquished. In fact, it is impossible to be attached to any thing in the external except that represented by an idea active in mind. When God becomes the lover of man, all external lovers either cease to exist as lovers, or else they take on God-like characteristics corresponding to the purified consciousness. Manifestation follows realization in perfect order and harmony.

Spiritual companionship, like all other spiritual attainments, is realized through working from ideas outward. So long as men and women are willing to accept a counterfeit as the genuine, just that long will they fall short of realizing the union with their Ideal Self. Divine Mind imaged its ideals, and they manifested under the Divine Law. Man proceeds in an identical manner to bring forth the harmony of his world, and works from the subjective to the objective. It is unfair, and hinders the growth of our companions, to attempt to fit our ideals upon them. If the substance of thought, heretofore utilized in discerning the weaknesses of a companion, is given to dwelling upon the Ideal, all the relations of men and women would be adjusted in per-

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fect harmony; by perfect harmony is meant *harmony with Divine Ideas*, and not an expression governed and regulated by sentiment, personal desire or man-made laws.

There is a natural desire for an expression of love and companionship between men and women. This desire is legitimate, since man and woman stand for the externalized male and female idea of God. But the man and woman in regenerative consciousness, having aligned themselves with Principle, find that their companionship is regulated and controlled by a Divine Law of action in harmony with their Ideals. The expression of Divine Love between the externalized male and female of God is neither "free love" nor "legalized love," but an expression of loyalty and adoration to God, which in itself becomes a caress that purifies and refines until all that is gross and material in either soul is transmuted into pure spiritual substance. The body of the man and woman joined in the holy marriage each becomes a radiating center of purity and life, out of which emanates the healing love of the Father-Mother. The offspring of the marriage of the resurrection is not of the flesh, but of the Spirit.

The redeemed man and woman blend as one in God, having no other interests than that of knowing God aright and serving him. To serve God is to serve humanity. The marriage of the resurrection becomes a unit of helpfulness, rather than a unit of selfishness, as is common to the marriage of the flesh.

The state cannot legalize the marriage of the resurrection though it may be called upon to sanction it, because it cannot comprehend it; neither can the man and woman joined in this marriage die any more, that is, fall back into the death-producing activities of flesh lust. "They are equal unto the angels." Angels represent holy thoughts in consciousness, and when the regenerated man and woman come to dwell in holiness

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of thought they are no longer "sons of men" but "sons of God, being sons of the resurrection."

The resurrection marriage is now being consummated in the earth. A race of gods is in the making. Spiritual progress is not a matter of time but one of realization. To get a vision of godliness is to proceed toward its attainment, for in no other way is God's will established in the earth (realm of manifestation) as it is in heaven (realm of the Ideal). The Garden of Eden is the redeemed body in which man shall live eternally in a state of bliss. In this Paradise of God (the holy body-temple) there shall be no more death, for the cause of death, sexual generation, shall have been wiped out of consciousness. Through purification of thought man will again be joined to the woman (soul) within himself, from whom he became separated by gross and material thought activity. In the resurrection marriage men and women find perfect satisfaction in utilizing their creative forces in the bringing forth of the Christ Self.

THE SCULPTOR

Chisel in hand, stood the sculptor boy,
With his marble block before him;
And his face lit up with a smile of joy,
As an angel dream passed o'er him;
He carved it then on the yielding stone,
With many a sharp incision,
With Heaven's own light the sculptor shone;
He had caught that angel vision.

Sculptors of life are we, and we stand
With our lives uncarved before us,
Waiting the hour when at God's command
Our Life-dream passes o'er us.
If we carve it then on the yielding stone,
With many a sharp incision,
Its heavenly beauty will be our own,
Our own that angel vision. — *Selected.*

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BIBLE STUDIES

In the wonderful picture-gallery of those "who through faith . . . obtained promises," which we find in the 11th chapter of Hebrews, is Gideon. In the Revised Version we read that "faith is . . . the proving of things not seen," and in the 13th verse of this same 11th chapter, that all these heroes by faith saw these unseen things, "and greeted them from afar."

Gideon was one of the Judges, who were the leaders and magistrates of the Israelites between the time of Joshua and Samuel. His name signifies "brave soldier, or lit., 'cutter-down.' "

Like Abraham, Gideon had his dwelling-place under oak trees. An oak tree in itself stands for something very strong and protective; but, in Hebrew, it has a deeper significance than this. The word comes from the root from which is derived the word *Elohim*, so we are reminded of "Whoso dwelleth under the defence of the Most High, shall abide under the shadow of the Almighty," which we shall see is exactly the spiritual interpretation of "dwelling under an oak." Mr. Rawson has written that the oak tree is the symbol for a teacher.

Gideon, we read, was "beating out wheat," dividing the true from the false, when "the angel of the Lord appeared unto him." The thought that came to him was *Immanuel*, "The Lord is with thee." It was the same thought that came in yet far greater clearness to Mary in Nazareth. We must remember that this was the promised event to which all holy men of old ever looked: the realization on earth of man as the Son of God—"as thou, Father, art in me, and I in thee."

Jesus exemplified the thought as far as was possible in the flesh; but he pointed to a higher realization —"touch me not, for I am not yet ascended unto the Father"—turning man's gaze away from all outline and personality to infinite Spirit.

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This answer of Gideon to his heavenly visitor seems such a natural one: "Oh, Lord, if the Lord be with us why then is all of this befallen us?" It is what millions of hearts have asked since the days of Gideon. Divine Science alone can give mankind the answer—"In the day that God created man, in the likeness of God made he him"—and that day knows no going down of the sun; it is today, now and always.

To Gideon's momentary doubt, we read that "the Lord looked upon him," or brought Gideon into His own presence, and said unto him: "Surely I will be with thee . . . peace be unto thee; fear not; thou shalt not die."

We remember the wonderful words of the Hebrew Blessing: "The Lord lift up his countenance upon thee, and give thee peace!"—the peace of God, that can keep our hearts and minds in the knowledge and love of God.

One word more we will notice. God said unto Gideon: "Go in this thy might!" The angel said unto Mary, "the power of the Most High shall overshadow thee," which power, we know, was the Holy Ghost—"I can of my own self do nothing," but "with God all things are possible."

The enemy against whom Gideon waged war was Midian, which means "strife, contention." To many people, there is no enemy that is so difficult to kill. Petty quarrels, jealousies, uncharitable thoughts, how they come back again and again; nor can they ever be overcome except by divine Love—the Mind that was in Christ Jesus—"who, when he was reviled, reviled not again; when he suffered, threatened not, but committed [it all] to him that judgeth righteously."

The Midianites, however, must be exterminated before we entirely possess the Promised Land; we must "smite them as one man," impersonal evil, and that, even, as a "claim" that never was, and never shall be.
—*Derek, in "Active Service."*

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This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *Unity Magazine*, and students are invited to send answers.

The hearty coöperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation, therefore, comes as freewill offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

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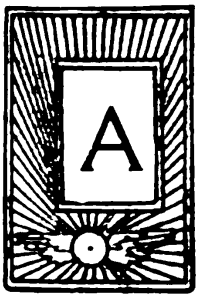
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THE TRUE CHARACTER OF GOD

Correspondence School Lesson Written by
THEO. SCHOBERT



BOUT the first thing one learns, when he becomes spiritually quickened, is that God is not a being with form as a person, but is Spirit. Spirit and Mind are synonymous, so when one thinks about mind he readily understands God as Spirit. God is also Principle, Being, Law, Omnipotence, Omnipresence, Omniscience. He is the first Cause or Source of all that is. This Cause is Good always, and is ever the same.

There is no personal God. When man first comprehends this, because of the narrowness of his mortal vision, he feels that he has lost the Supreme One altogether, and he cries out like Mary did when she came to Jesus' tomb and found it empty, "They have taken my Lord, and I know not where they have laid him." But soon the one who has given up his idea of a God of limitation or form, learns to know him as his everpresent life, love, wisdom, power, strength, substance, and understanding. In thus identifying himself with God, man becomes conscious of his Presence and learns to realize in him a loving, tender Father, Friend, and Guide, closer and nearer to him than even the organs and functions of his physical body. Thus God becomes individualized in man, though he cannot in any way be limited to the personal consciousness of man.

God, as Principle, can be understood by thinking about the principle of mathematics or music. As Principle, God is not limited in any way, does not fill any space, yet he is, always was, and always will be, the One Great underlying Cause and Source of all true ideas and conditions. He is the Life, Love, Substance, and Intelligence of Being that never changes.

When we know God as Principle we can easily

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understand how he can be everywhere-present, and how everyone could use this Principle and demonstrate with it at the same time yet not limit it in any way. Everyone could derive benefit from it, yet take nothing from its fullness.

God as Principle never changes, but is "the same, yesterday, today and forever." "Without variableness, neither shadow of a turning." This gives us a sure foundation upon which to base our faith.

Law is the orderly working out of the Principle, or, Principle in action. When people do not work in harmony with the Principle they build up error states of consciousness. These later manifest in the body and affairs in many inharmonious ways, such as sickness, pain, discord, strife, poverty and death. This explains the text in Hebrews 12:6, "Whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth." If people did not reap the result of their error in suffering, they would never seek the kingdom of God, or right ideas, that they might come into *right relation* with the Great Principle of Being. When we understand the Principle and work from it, in harmony with the Law, all things will be possible to us.

We are asked, "What is meant by God immanent in the Universe?" This means that God, or Spirit, is the One Life, Light, Intelligence, Love, Substance, and Power, that pervades everything, everywhere. There is not one tiniest atom in the whole universe that is not permeated by the One Mind. God is "In you all, above you all and through you all," and "In him we live, and move, and have our being." God, as the One everywhere-present All-Knowing Mind is often spoken of as Omniscience; that is, all-understanding, all-knowledge. Every expression of true intelligence everywhere has its source in the One Mind.

Omnipresence means always, everywhere-present. God is the *One Presence* that is everywhere, pervading all things. He is always present as Principle, but fills

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no space. This One Presence is also Omnipotence, all Power—unlimited. The Spirit of God is the One Great moving Force or Power of the whole universe.

We can understand how this One Presence, One Power, and One Intelligence, that is God, dwells in us by thinking about the manner in which our minds dwell in our bodies. Our bodies are built and controlled by our minds. The whole creation is brought into manifestation and controlled through the Power of Mind. It would be well for us right here to consider the truth that there are *not many minds*. God or Spirit is the one and only Mind there is. He is, as we have already said, the Source of all true intelligence. We do not have minds of our own apart from the One Mind, nor are we portions of the One Mind, for the One Mind cannot be divided. We simply have expression or consciousness in the Great Mind of the Universe and should never recognize ourselves as being in any way separate from the One Mind. An idea of separation builds a state of consciousness contrary to God which is called the devil or the adversary.

Everything that is manifest has an idea as its impetus, and all ideas have their source in the One Mind. Therefore when we look for and study the ideas back of creation (or the things that appear) and trace them to their source (the One Mind) we are studying Mind back of manifestation.

Many religious people of today question whether man is capable of understanding God. Some say at once, without any deep thought, that the "finite" cannot comprehend the "Infinite," which is quite true. They, however, do not take into consideration that man was made in the image and likeness of God and is, therefore, in his true nature Infinite. God is Mind and man is the offspring of God or Divine Mind, so he too is Mind. Since man came forth from the One Mind and has expression in it, must have the ability within him to understand it.

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Man's inheritance from God is the Ideas in Divine Mind. Through an understanding of these man can form and bring into manifestation in his world anything that he desires. When man understands the all-possibilities of these Divine ideas, that they are his to use whenever he chooses, he will realize the magnitude of his birthright.

There are three processes involved in bringing forth, viz., Mind, Idea, and Expression. The One Mind is the Source of all true Ideas. We must first identify ourselves with this Mind and become consciously one with it. Then we will understand its ideas, and through holding them in consciousness and affirming the Truth we will bring them into expression. Ideas take form through our words and acts. When we are consciously one with Divine Mind we cannot help expressing its ideas.

Jesus fed the multitude from the idea of Substance. The "bread" represented Substance, and the "fish" ideas of increase. Substance is one of the Ideas of the One Mind. Jesus understood the inexhaustibility of this Idea and how to connect it with the Life Idea and thus brought about the needed increase in manifestation. The Life Idea, in which is all vitality, vigor and energy, was back of Jesus' work in healing the sick, and raising the dead.

We shall do the works that Jesus did, by becoming as consciously one with the Father as he was. We shall then express the Ideas of the One Mind as he did. We must acknowledge the One God and declare our oneness with him and know of a Truth that "it is not I, but the Father within me, he doeth the works." We must realize that we have the same Mind that was also in Christ Jesus; that we have conscious expression in the One Great Mind of the Universe and therefore understand how to use all its Ideas. We must know that all power is given unto us and that we have the ability to use it aright. In other words, we must keep

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the Law and work in harmony with the Principle in order to do the works that Jesus did.

The kingdom of heaven (which Jesus Christ told us was in and among us, and which he enjoined us to seek first that all outer things might be given us) is made up of a right relation of the Ideas in Divine Mind, the expression of which brings perfect harmony, order and peace. It starts first in the consciousness of man and gradually becomes established in mind and body. It then expresses in the affairs of man and in the whole earth. The kingdom of heaven, like Spirit, is omnipresent. It must simply be brought into expression and manifestation. It is very necessary that man should enlarge his concept of God in order to bring forth his good more freely and fully. Man enlarges his concept of God by studying and magnifying the Ideas in Divine Mind, thus coming into a fuller and more complete knowledge of him as Life, Love, Substance, Power, All-Good, Omnipresence. Omnipotence, Omniscience, and everything that we can think of that is grand and glorious and perfect.

We are not always conscious of our oneness with God because we have used our inheritance (the ideas in Divine Mind) in wrong relation and, consequently have set up states of consciousness that have hid the Father from us. We went out into the outer realm of consciousness and neglected to keep in touch with the inner until we thought appearances were real. Our return to God is through the same channel by which we wandered away from him. Having become tired of outer things of sense, we begin to pray, to think about God, and to affirm words of Truth. In this way we become open and receptive to the Spirit, who quickens our understanding that we may enter into a true knowledge of God. As we learn to identify ourselves with Divine Mind, our consciousness becomes more awakened to its Ideas, and we are gradually transformed into our original holiness and perfection.

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BIBLE STUDY

Interpretation of Genesis 2:8-14 R. V.—Its Application in Individual Consciousness.

8. *And Jehovah God planted a garden eastward, in Eden; and there he put the man whom he had formed.*

The spiritual emanating force of man is Jehovah God, or *I Am*. The "east" represents the within, and the "west" the without. "Eden" means a pleasant, harmonious productive state of consciousness in which are all possibilities of growth. When man is expressing in harmony with Divine Mind, bringing forth the qualities of Being in Divine Order, he dwells in Eden, or in a state of bliss in a harmonious body.

9. *And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.*

The "ground" represents formed substance—ideas of Truth of which man is conscious. The "tree" is the connecting link between earth and heaven—between body and mind. The "tree that is pleasant to the sight" is the perceptive faculty of mind. It is always pleasant to perceive Truth. The substance of spiritual thought is the "food" which is good. The "tree of life in the midst of the garden" represents the Absolute Life Principle established in Man-consciousness by Divine Mind. The roots of the "tree of life" are centered in the Solar Plexus region, and they are symbolized in the physical organism by the nerves.

The "tree of the knowledge of good and evil" represents the discerning capacity of Mind. Man perceives the Truth, and then must discern the relation of ideas before perfect activity is set up.

10. *And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.*

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The "river" symbolizes the activity of the *trees* or the Current of Life in the organism (garden). The "head" of a river represents its directive power.

11 and 12. *The name of the first is Pishon: that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good: there is bdellium and the onyx stone.*

"Pishon" means flowing. "Gold" represents the most precious spiritual substance. This branch of the river stands for the respiratory system in the physical. It is in the lungs that the Life current makes a union with substance.

13. *And the name of the second river is Gihon: the same is it that compasseth the whole land of Cush.*

"Gihon" means stream. "Cush" means blackness. This river flows through the unillumined consciousness and symbolizes the circulatory system in the physical.

14. *And the name of the third river is Hiddekel: that is it which goeth in front of Assyria. And the fourth river is the Euphrates.*

"Hiddekel" means sound. It symbolizes the digestive system in the physical man. "Euphrates" means that which makes fruitful, and symbolizes the nervous system. The generative center in the loins of man is the point of contact of life in the physical man, but when the consciousness has been redeemed and man places himself *in the Garden* through *I Am* or Jehovah God, he contacts the "tree of life" at the Solar Plexus region and from this Center exercises authority and dominion over the whole current of Life in the organism.

"Turn thou to thy God" in the secret place,
Be still and know his cool refreshing grace
Wait there in patience, lovingly, with song;
Know his greatest powers to thee belong.

—"*Good Will.*"

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"BE NOT AFRAID. I AM WITH YOU ALWAYS"

EDWARD WELDON CARTER

My Dear John:

Now that you are ready at any moment to go "Over There," I am writing to you again, hoping to throw more light on the Great Truth about which you already know something.

You know that men everywhere, especially in our great camps, are turning their attention to the One Great Source of All—God. Some are asking for strength and courage, some are questioning, and some are doubting the Wisdom and Love of the Master Mind for his children on this earth. Most of the men are Christians, or at least belong to some church, which at some time they have attended. But you and I believe in the name of Jesus Christ, and reverence him, as being the very Son of God.

Now here is the great shining Truth, which is beginning to take deep root in the mind of man: That you, being spiritual, made in the "image and likeness" of God, are the Divine Son of God. This was repeatedly asserted by our Savior and teacher, Jesus, to be the true relation of man to God. Jesus tried to bring this realization to the minds and hearts of men, but how blinded to the Light they have been!

It is written, "God created man in his own image." What does this mean? As taught by Jesus, it simply means that man, being created in the image and the likeness of God must possess the Divine attributes of him. Like him, we have Infinite power, wisdom and love. As God is unlimited, man, the likeness of the Father, is unlimited. "Greater works than these shall he do," said Jesus, of him who believeth on the Christ. It was the Christ consciousness, or Divine Self of Jesus, which enabled him to do his wonderful works. This same Christ dwells within each one of us, invisible, but All-powerful.

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Can you grasp this Truth and realize it? That you, reading these words, are an expression of the Most High God, in very Truth, the Son of God. That within you, though you may know it not, is this Divine Presence, which is the answer to everything you may ever need or desire.

Let these wonderful words sink into your mind: "I am the Divine Son. My Father is within me now and I am divinely protected." Think what this means to you! This Divine Presence in you is the "Spirit of Truth," which Jesus tells us to seek, and which will lead us and protect us in all our ways.

Suppose that some time when you are alone Christ, himself, would actually appear before you and say to you, "Do you believe on me and take me for thy Guide, Protector and all that you may ever need?" Would not your heart leap for joy and gladness? Gone would be the doubts and fears, anxieties, and all your troubles. You would fall down at his feet and cry, "Father, I thank thee that thou hast come to me as thy Son. I do believe on you. I now abandon myself utterly to thy care and love. From now on you shall guide me and direct me in all things." And what a wonderful sense of security and peace would be with you. You would know that all is well, regardless of contrary appearances; that the Divine Presence in you would be your safeguard and protection against enemies, bullets, fire and famine.

Jesus, who was the fullest and most perfect expression of this Christ, said, "Of myself, I can do nothing. It is the Father in me who doeth the works." Jesus meant that he, the outer man, with his intellect, his reasoning powers, etc., could do nothing, but the Christ in him was All-power, All-wisdom, All-love, and could do any and all things.

You are an idea of God, and he brought you into visibility. Having done this, God does not take him-

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self away and leave you to wander alone through life, but dwells within you, waiting for you to take him as your guide and helper.

Although God is the creator of all things, and lives and moves in all and through all, yet he has individualized himself in each one of us. Thus God is Father to each one and we have the free-will to choose whether we shall recognize him or not.

Allow this Divine Part of yourself to guide you and the way will always be clear. You will be free from worries, dangers and troubles because you will know that "he that is within you" is stronger than all the world. He will shield you from all evil, and bring only good into your life and affairs.

Take a little time every day (alone, if possible), to talk with God. Learn to free your mind of everything and to wait and listen to his voice. Take a thought such as this, and dwell upon it: "God is in me and is all Love and Power." Try to realize that God loves you. Give him a chance to do something for you.

Whatever the circumstances, no matter how dark the way may seem, turn to this loving Father in you and say, "I place myself and all my desires and affairs fully into thy care, Lord, trusting thy Infinite Love and Wisdom to bring about that which is for my highest good. Not my will, Father, but thine be done."

If you seem to be in danger, keep such thoughts as the following in your mind:

"I abide in the Divine Presence of God and he keeps me from all harm."

"In him I live and move and have my being."

"God's loving Presence enfolds me and I dwell securely in him."

"I am unafraid and dwell in peace, because I am in him and he is in me."

And now, I place you in the care of our most loving Father, knowing that all will be well with you.

Your Loving Elder Brother.

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A MORNING PRAYER

"I seek Thy presence in quietness and confidence."

At the threshold of the day, before taking up the round of duties—thy work—I come, Lord, into thy presence for my inspiration and supply. In conscious humility, I bow before thy perfection and await the inrush of thy Spirit into my being. In faith I await thy benediction and my portion of inheritance.

As thy child, there is naught between me and thee. All that thou hast is mine—of strength, of love and of wisdom. Oh, thou, who are identified in me, manifest in me my portion of health, strength, love and wisdom. In thee I consciously "live move and have my being." Thou, as Strength, art the Source of my strength. Thou, as Love, art the Source of the love I would feel for mankind. Thou, as Wisdom, art the Source of my wisdom which I am able to discern, and impart. Thou art the Truth which we seek. In thee my personality is lost and my individuality established.

I am thy hands and feet. My eyes are thy organs of vision through which I may discern thy work in the manifest world. My tongue is thy organ of speech through which I may proclaim thy truths. My ears are thy means of hearing the cry of thy children, who have not yet found thee. My heart is thine— through which thou wouldst manifest thy love to thy offspring.

Thou art the Life Principle which animates me. When I came out from thee I was lost in wonder of thy manifest world. Now I discern thee as Source and Principle, and myself as thy manifestation, through which thou wouldst demonstrate thy image and likeness. In this realization, I am emptied of all self-will and personal desires. Take possession of thy organism—express thyself through me. Fill my consciousness with thy presence and my heart with love. Let me, being conscious of thy perfection in me, preserve a balance between the seen and the unseen; help me to see thee in all manifestation. My desire is to do thy will.

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In the name of Him who showed us thee, I ask thy blessing.

[AUTHOR'S NOTE: The above thoughts, which came to me in the Silence this morning, were inspired by the thought for the day in Weekly Unity, "I seek thy presence in quietness and confidence." I shall hold this prayer daily. If you think it worthy to be passed on, please do so with my sincere love. This point of view, which is such a comfort to me, has been entirely brought about through Unity literature. I am grateful beyond words to express.]

—*Henrietta B. Paist, 2298 Commonwealth Avenue, St. Paul, Minn.*

THE BIBLE

Among books the Bible has chief place in our ministry. Mistranslated, misinterpreted, misunderstood as this book has often been, it has lived and been a help and comfort to many generations of spiritually minded people. Now that a fuller measure of the quickening Spirit is with men, and they are better able to look back of the letter of the Scripture and discern its spiritual meaning, its inspiration is more evident than ever before.

All the Truth contained in the Bible is from the inspiration of the Spirit. There is no other source of Truth. Inspiration is as necessary in reading the Bible as it was in writing it. Those who read the Scriptures intellectually, can see only the letter, and they often condemn the book as lacking in that spiritual quality which many claim for it. The more deeply spiritual a man is, the more he sees in the Bible. Truth is not to him a mere philosophy, but a living principle that enters into his life with quickening, directing power, carrying with it the Substance which is to him daily food.

The only authority for Truth that Jesus ever gave, the only leader of men that he recognized, was the Spirit of Truth. Men sometimes overlook this fact and substitute the Bible, as a book, for their authority and guide. This leads to errors, and misunderstanding, and confusion, and an endless variety of doctrines By ac-

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knowledging the Spirit of Truth as the one and only authority, the Bible will lose nothing, for whatever of Truth is expressed in it will then be understood and appreciated as never before, while errors of the translators and interpreters will be readily discerned. Friends of the Bible are only binding themselves in limitation and keeping its golden truths hidden by looking away from the Spirit of Truth to something external, even though that something be so wonderful a thing as the Bible.

Things are not true because they are written in the Bible, but they are written in the Bible because they are true. And the things that are true are so many and so mighty that no single book could contain them all. Of Jesus, John wrote: "There are also many other things which Jesus did, the which, if they should be written everyone, I suppose that even the world itself could not contain the books that should be written." In his promise of the Holy Spirit, Jesus said: "He shall teach you all things, and *bring all things to your remembrance*, whatsoever I have said unto you." If one substitutes the Bible for the Spirit of Truth as his teacher and authority, he is like a man telephoning with the wrong connection, and he fails to receive that inspiration within himself which would reveal to him all the truths which Jesus taught that are not written in the Bible. This illustrates how one cuts himself off from the inspiration of the Spirit whenever he looks to anything without for light.

The Bible should be read in prayer that the inspiration of the Spirit may reveal the spiritual meaning of the Truth that has been written by inspiration. This centers the mind aright, and keeps it open to receive even more light than can be expressed in the faulty language of fallen man. At best, language often conceals a thought, rather than expresses it.

The surest way to keep from being led away from the Spirit of Truth as authority is to rightly understand

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the meaning of the "Word of God." The Word of God is not any book, but as John describes: "In the beginning was the Word, and the Word was with God, and the Word was God." The Word of God is so limitless in its scope and power, and so far above and beyond anything in the way of a book, that it is sacrilege to think to confine it to any book or anything else in the external, formed realm.

Sometimes the adversary leads men to glory in looking to the without instead of the indwelling Spirit of Truth for light and proof, thus entrenching them in an error that would otherwise be clearly seen and overcome. For protection hold:

"I recognize no authority nor guide but the Spirit of Truth. Everything in the without claiming to be Truth must come before this discerning One within me. I know the Truth and the Truth makes me free. I am not dependent upon anything external for decision and understanding. I recognize and acknowledge my oneness with the Spirit of Truth."

I AM THAT I AM

THOMAS J. ROWE

There is but one I, Spirit, Mind or Being. Being is not divided into beings; Life into lives; Mind into minds. There is no mind but my Mind; it is Universal, Infinite, Perfect; there is no power to weaken or change it.

What I want I have. I possess all, because I am All, both substance and light; the movements of the planets, the rising of the suns, the moons and the stars. The rising up and the lying down of all is done in my Universe, for I am the Universe; there is none other. I am Infinite; Almighty is my power; Illimitable is my Wisdom. I rest in eternal strength and conscious love. All that is thine is mine; mine is that which belongs to me. Being and its possessions are not divisible; Jesus, therefore, meant *all is me.*

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The one Infinite Being knows himself only; he being all of me, both mind and body, he is me and I am he, the Eternal One. I possess the latitudes and longitudes, the height and the depth; all essence and elements are mine, for I am Illimitable, Omnipotent, Supreme. "I am the beauty of holiness, the perfection of Being—imperishable glory." I am the vastness of Harmony, the strength of Infinitude, the power of Omnipotent love. I create All. I command and it is done. I am that which I declare I am—Supreme, Complete; Visible and Invisible, Principle, Idea, Mind and Manifestation. I am Immutable, Invincible, Sublime Divine Spirit which is the whole of Being, and the brightness of all glory.

"Love took up the harp of life,
And smote on all its chords with might,
Smote the chord of self which, trembling,
Passed in music out of sight."

And is not love an attribute of God? It is God himself according to the apostle John. All other attributes or qualities in the Godhead stand around it like servitors eager to do its will. Omniscience is love that knows; Omnipotence is love that does; omnipresence or immanence is the love that is everywhere; holiness is the love of righteousness; goodness is the love of virtue; wisdom is the love that weighs and measures; justice is love at the bottom; mercy is love at the top. Says Browning, "For the loving worm within its clod were diviner than a loveless God amid his worlds, I will dare to say."
—Dr. W. J. McKittrick, in "The Biblical World."

Knowledge means
Ever renewed assurance by defeat
That victory is somehow still to reach.
But love is victory, the prize itself.

—Browning.

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SUNDAY LESSONS by Charles Fillmore

SUNDAY, SEPTEMBER 22.

SOLOMON DEDICATES THE TEMPLE.—I Kings 8:1-11.

1. Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers' houses of the children of Israel, unto king Solomon in Jerusalem, to bring up the ark of the covenant of Jehovah out of the city of David, which is Zion.

2. And all the men of Israel assembled themselves unto king Solomon at the feast, in the month Ethanim, which is the seventh month.

3. And all the elders of Israel came, and the priests took up the ark.

4. And they brought up the ark of Jehovah, and the tent of meeting, and all the holy vessels that were in the Tent; even these did the priests and the Levites bring up.

5. And king Solomon and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be counted nor numbered for multitude.

6. And the priests brought in the ark of the covenant of Jehovah unto its place, into the oracle of the house, to the most holy place, even under the wings of the cherubim.

7. For the cherubim spread forth their wings over the place of the ark, and the cherubim covered the ark and the staves thereof above.

8. And the staves were so long that the ends of the staves were seen from the holy place before the oracle; but they were not seen without: and there they are unto this day.

9. There was nothing in the ark save the two tables of stone which Moses put there at Horeb, when Jehovah made a covenant with the children of Israel, when they came out of the land of Egypt.

10. And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of Jehovah,

11. So that the priests could not stand to minister by

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reason of the cloud; for the glory of Jehovah filled the house of Jehovah.

SILENCE—*I was glad when they said unto me, let us go unto the house of Jehovah.*—Psalm 122-1.

The body is made up of the accumulated thought experiences of the ages. This body is invisible—it is enfolded in the subjective consciousness of the individual. This is represented as the city of David in Zion (Sepulchur). The word of God in the ark is the Divine Spark of man's being and the ark of the covenant is the agreement with Principle which has accumulated in inner consciousness. That is, it is the sum total of results of right thoughts and acts, which have, throughout the ages of the soul's experience, united itself to God. When we think and act according to Principle, there is left in the subjective realm of our being a certain mental result, which may be compared to the right answers to the problems in mathematics worked out by the school boy. This is carried over from life to life as a sort of a trial-balance, which forms the basis of each new body.

When we have through many experiences of body building accumulated enough of these merit-thoughts, they form the foundation in consciousness of a more enduring structure. Instead of a transitory body (tent) that perishes upon slight cause, we are entering upon the construction of a body that shall endure as a permanent temple of the Most High God.

The assembling of the "elders and all of the heads of the tribes, the chief of the fathers of the children of Israel unto King Solomon in Jerusalem," is a drawing together in conscious unity of all the intelligent directive powers of the spiritual self, to the standard of Peace and Harmony.

This process may take place without the conscious mind understanding its import. The whole consciousness is made up of objective and subjective thoughts and their results. Like a chemical solution, they go through

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changes on the subjective side that are observed in their outer appearance only, and but dimly understood. This feast in the seventh month, Ethanim, refers to a culmination each year of certain thought forces engendered on the natural plane. Seven always refers to material fulfillment, and twelve to spiritual.

Thus the metaphysician by study and meditation learns to observe these inner changes in soul and body, and instead of calling a certain chemicalization in thought a fit of sickness, he says it is a culmination of true and error thinking. It is in reality just what this Ethanim feast represents, a celebration of a thought harvest. The jewish feast took place at a time which covers parts of September and October.

The priests and Levites are our so-called "natural religious tendencies." These officiate in the rites and ceremonies of the tent, or tabernacle, and when the more permanent structure is to be built they bring up all the "holy vessels" from that structure. We can thus understand why some people are naturally of a religious turn of mind, though they may be born of worldly parents. They carry over from a former tabernacle the results of exercising the mind in religious ways. These are the priests and the Levites. Thus the savage with his vague understanding of Deity may, by constantly repeating certain religious ceremonies, accumulate a religious tendency that will make him "naturally religious" when he attains a higher plane of expression. This also is the basis of the formal religion where rites and ceremonies take the place of true spirituality.

The "holy vessels" are the thoughts that lie back of and form the various organs of the body. The "brazen altar" of temple worship represents the generative life, the "table of showbread" the substance forming organs about the stomach, the "candlestick" the intelligence, and the "brazen serpent" the nervous system. There are others, but these indicate the practical character of the symbology.

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The "cherubim" were symbolic figures representing the attributes and majesty of God. They stand for those unfettered truths of Being which must always be present in the Holy of Holies within us. If we do not have this higher realization before us constantly, we shall drop down onto the physical plane, and our religion will become a mere phenomenal display. We are told that the cherubim spread their wings over the place of the ark and covered it and its staves, yet they were "not seen without" and "there they are to this day." Here is a true description of the omnipresence of the Principle of Being in the whole spiritual life of man, though not outwardly visible.

At heart we have this holy place and these cherubim with their wings spread over the whole ark. It does not make any difference how great a back-slider you may be, the presence of the Spirit of God is not far away from your conscious mind. Right under your heart you will find a brain that in its depths treasures up the memories of all religious experiences, engraved on the two tables of stone, or very substance of your being.

The cloud that filled the whole place when the priests came out, represents the presence of the mind of God in its *visibility*, that comes to us when we have dropped all formal religious exercises and are resting in the very consciousness of Deity. This brightness of understanding is so great that the priests cannot stand to minister it—there is no place for formal religious ceremony or thought exercise. It was in this statement that Jesus said, "He who hath seen me hath seen the Father."

SUNDAY, SEPTEMBER 29.

REVIEW.

Read Proverbs, Chapter 4.

SILENCE—*Keep thy heart with all diligence; for out of it are the issues of life.*—Proverbs 4:23.

One in the understanding of Truth—the omnipres-

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ence of all Reality—attaches to the word "review" no thought of retrospection. His *review* is of things now alive, not dead history nor events passed into oblivion. What would be thought of a general who, in the annual review of his troops, sought to call up the specters of those killed in battle? Generals do not do that; they review the living men before them, and pass judgment upon their capacity as presented in the living present. So the merchant takes a "review" of his financial condition, and bases his worth upon the assets now on hand.

These are valuable pointers to those who are now and then in the habit of reviewing their lives. Most people think that a review of this kind should include a raking up of all the past, with its failures especially prominent, that one may learn by experience. But this is not a review from the God standpoint. God does not care what you were as an infant, nor a youth, nor a young man or woman. What are you *now?*—that is the important point.

Again, in taking stock of yourself are you counting what you *seem* to have or what you have in reality? Most people count the seeming things and ignore the real things. You may be counting your life a failure because you have not succeeded in certain worldly ideals. The world looks at the possessor of temporal things and says, This one is successful; but the Lord may say, Take away that seeming talent and give it to the one who has the real treasure.

It is profitable to review yourself often from the standpoint of the Real. If you have even a little spiritual understanding, count it large, very large when compared with temporal successes or possessions. In his day Jesus was counted a failure, and 'tis a question whether he did not himself at times feel that his mission had fallen short, as when he cried, "My God, my God, why hast thou forsaken me?"

This was the personality; that humanity in him, as

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in us all, which looked at the seeming and allowed it reality. Let us *know* that the spiritual only is real. If we have the light, and are using that light, we have the key to all success. Love is Real, Truth is Real, Justice is Real, Integrity, Honesty is Real. If your name is Jacob (*Supplanter*), one who is journeying from place to place to find satisfaction, counting the past, and looking to the future, change it to this "Is-rael," and find peace in the Lord's Reality.

SUNDAY, OCTOBER 6.

ASA'S GOOD REIGN IN JUDAH.— II Chron. 15:1-15.

1. And the Spirit of God came upon Azariah the son of Odeb:

2. And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin: Jehovah is with you, while ye are with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.

3. Now for a long season Israel was without the true God, and without a teaching priest, and without law:

4. But when in their distress they turned unto Jehovah, the God of Israel, and sought him, he was found of them.

5. And in those times there was no peace to him that went out, nor to him that came in; but great vexations were upon all the inhabitants of the lands.

6. And they were broken in pieces, nation against nation, and city against city; for God did vex them with all adversity.

7. But be ye strong, and let not your hands be slack; for your work shall be rewarded.

8. And when Asa heard these words, and the prophecy of Odeb the prophet, he took courage, and put away the abominations out of all the land of Judah and Benjamin, and out of the cities which he had taken from the hill-country of Ephraim; and he renewed the altar of Jehovah, that was before the porch of Jehovah.

9. And he gathered all Judah and Benjamin, and them that sojourned with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in

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abundance, when they saw that Jehovah his God was with him.

10. So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11. And they sacrificed unto Jehovah in that day, of the spoil which they had brought, seven hundred oxen and seven thousand sheep.

12. And they entered into the covenant to seek Jehovah, the God of their fathers, with all their heart and with all their soul;

13. And that whosoever would not seek Jehovah, the God of Israel, should be put to death, whether small or great, whether man or woman.

14. And they sware unto Jehovah with a loud voice, and with shouting, and with trumpets, and with cornets.

15. And all Judah rejoiced at the oath; for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and Jehovah gave them rest round about.

SILENCE.—*The vitalizing Life of Spirit purifies and heals me.*

Asa means *healer.* He is represented as king of Judah, which metaphysically represents the inner life force of man's organism. We usually refer to this inner life force as the vitality. Those who are not students of mind have but slight comprehension of the real character of these subjective energies. They know that the heart beats and the blood circulates; that digestion and assimilation go on, and that the body is the most wonderful structure in existence; yet they are ignorant of the intelligent power that directs and sustains its intricate machinery. An intelligence transcending that of the intellect is manifest in this realm under the heart, and a desire to understand, and a certain patient union of head and heart, reveal that another man presides there, who in this lesson is designated as King Asa.

King Asa is called *healer* because of the peace which reigned in his kingdom for the first ten years. The fact is that the subjective consciousness is in a state of perpetual rebuilding of the system when a right relation is established between it and the Divine Mind.

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Asa destroyed all the heathen worship of idols, or external symbols, and commanded that Judah seek the "Lord God of their fathers, and to do the law and the commandment." The building of the "fenced cities" with "walls and towers, gates and bars," refers to the establishment, through rest and harmony, of centers of life in the organism that are protected by walls of positive Truth thought from disintegrating forces without.

Those who have not studied carefully the laws of mind think it foolish to insist upon patients giving up all material means when they decide to turn to God for healing. There is a very good reason for this, however. The mind controls the vital energies of the body, and when it directs part of them to the spiritual and part to the material there is separation and consequent discord. "A house divided against itself cannot stand."

This law of whole-hearted service to God is here set forth: "They entered into the covenant to seek Jehovah, the God of their fathers, with all their heart and with all their soul." Then they affirmed their loyalty: "And they sware unto Jehovah with a loud voice, and with shouting, and with trumpets, and with cornets."

The power of the spoken word is very great. When we think, the mental atmosphere is set into action, in the realms where thought forms originate; and when we speak, the material world (which is the manifestation of the mental) is affected. When feeling, thought, and word are united, tremendous results are sure to follow. Where the "whole heart" and "whole desire" is set upon the Lord and fearless words of loyalty to Spirit are spoken, the harmony of the Divine Law is established and the "rest" of God is found in the whole man.

SUNDAY, OCTOBER 13.

JEHOSHAPHAT'S GOOD REIGN IN JUDAH. —II Chron. 17:1-6, 9-13.

1. And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

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2. And he placed forces in all the fortified cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

3. And Jehovah was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto the Baalim,

4. But sought to the God of his father, and walked in his commandments, and not after the doings of Israel.

5. Therefore Jehovah established the kingdom in his hand; and all Judah brought to Jehoshaphat tribute; and he had riches and honor in abundance.

6. And his heart was lifted up in the ways of Jehovah: and furthermore he took away the high places and the Asherim out of Judah.

9. And they taught in Judah, having the book of the law of Jehovah with them; and they went about throughout all the cities of Judah, and taught among the people.

10. And the fear of Jehovah fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.

11. And some of the Philistines brought Jehoshaphat presents, and silver for tribute; the Arabians also brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

12. And Jehoshaphat waxed great exceedingly; and he built in Judah castles and cities of store.

13. And he had many works in the cities of Judah: and men of war, mighty men of valor, in Jerusalem.

SILENCE—*Blessed are the pure in heart, for they shall see God.*

The metaphysician perceives at once that this is a lesson in development of good judgment. Jehovah, the great *I Am*, gives forth his idea of judgment, which is incorporated in man's consciousness and called Jehoshaphat. But true Judgment is not a demonstration, but an *idea* in Divine Mind. The demonstration is in human consciousness, and the process is a problem in which many factors enter. Man's understanding of the Divine Idea—Judgment—is limited. He expands in this as in every other faculty, by use. In its infancy the faculty is not united to wisdom, and mistakes are made. But there is a monitor, or inner guide, that in-

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tuitively perceives the right. This is Jehu the "seer," son of Hanani, the grace or expressed power of Divine Mind.

We are warned not to help nor love the ungodly desires or propensities. Under the Mosaic law of character cleansing, the most severe measures are recommended. Every enemy was slaughtered without mercy, and the most barbaric methods adopted in exterminating those who opposed Israel. This is but the parable —the enemies are false thoughts and error ways. These are to be utterly exterminated in thought and act.

Jehoshaphat's great work as king of Israel was the eradication of the temples and groves of Asheroth. These were the sacred shrines where the idolatry of the Phœnician Venus was practiced in licentious ways. Eadie's Biblical Cyclopedia says: "Originally she was an Arcadian goddess, the mother and bride of Adonis. In Canaan, however, she became the mere reflection of the Sun-god, and was as such identified with the moon, the symbol in this case being the cow, whose horns resemble the crescent moon lying on its back."

We perceive that Asheroth typifies human love, with its animal propensities. It requires fine discrimination to distinguish between human and Divine love. All love is Divine in its origin, but in passing through the lense of man's mind it is apparently broken into many colors. Yet, like the ray of white light, it ever remains pure. It is man's province to make its manifestations in his life just as pure as its origin. This requires painstaking discrimination and good judgment.

Divine judgment can be established in every function of our organism by *commanding* that the various thought centers (cities) shall have a perpetual presiding thought of good judgment. This is the way to "set garrisons in the land." False judgment thoughts often infest the various centers through which the bodily functions are carried on. You will find that your stomach center has a lot of arbitrary ideas as to what you should

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put into it. It may refuse to digest certain things that are good for your general health, and cheerfully work on other things that are detrimental. No two people agree on what they can digest, yet there should be, and is, a Divine Law of harmony in this respect, as in all others.

The "kingdom" must be established in good judgment; then the whole system, represented by Judah, will contribute to the upbuilding, and that man will have "riches and honor in abundance."

True health is the enduring, unchanging harmony of Spirit, established in man's mind and body through his conformity to the Divine Law of his being. Any appearance of health not based on the Divine Law is temporary. The health of the natural man is a very uncertain possession. Today he is apparently well and strong; tomorrow his health may be gone, so one should not be envious of those who *appear* to be healthy.

Every overcomer needs to understand the difference between natural, temporary health and health which results from the inwrought righteousness of the Spirit. It will help him to be patient while he is becoming established in the Truth of his being, so making permanent those states of mind which are harmonious.

When the Spirit begins its cleansing, redeeming work in a man, there is often an appearance of inharmony arising from the necessary changes that are being made in the mind and body. Such disorder is not ill health any more than the confusion which is apparent in house-cleaning, or house-remodeling, is ill health. It is well for everyone to understand this, and see everything that goes on in his consciousness as the renewing, upbuilding work of the Spirit, instead of ignorantly believing it to be the destructive work of disease.

Teachers and healers need especially to have this understanding that they may the more effectually free the minds of their patients from the thought of sickness,

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SOCIETY OF SILENT UNITY

"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help, if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over."

All letters are confidential.

UNITY SCHOOL of CHRISTIANITY
SILENT UNITY DEPARTMENT
Tenth Street and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

September 20 to October 20, 1918
Held daily at 9 p. m.

"I will fear no evil; for Thou art with me."

PROSPERITY THOUGHT

September 20 to October 20, 1918
Held daily at 12 m.

"The Lord is my Shepherd; I shall not want."

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THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in the 10 a. m. Silence from September 16 to October 16, 1918:

September 16 to October 1—John 5:30: "I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me.

October 1 to October 16—Romans 8:1, 2, 11: "There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you."

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

We know that as you seek to harmonize your thoughts with the Father-Mind you will be blessed accordingly. We cannot dwell in ideas of limitation or look to family for support if we expect to demonstrate the abundance of good which is ours by Divine right. Let these ideas go through denying their power to hold you in bondage. You are free Spirit, poised in the power, confidence and courage of your Divine Self, and that which is yours flows to you freely from the One Omnipresent Source. "All things are possible to them that believe."

God does not, in some miraculous manner, swoop

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down upon man and set him up as an exalted being. Man exalts himself through coming into the consciousness that he is the offspring of God. When this is done he makes a natural union with the Father and comes to dwell in his love and protection. You need to lift yourself, through spiritual meditation, out of the idea of being "an old physical wreck," into the realization that you are now spiritual being, free from pain and poverty. Through Christ in you you are now set at liberty.

Following these realizations you will find yourself taking on an entirely new view of things, and your power to help and bless others will be increased. Pray daily for the guidance and inspiration of the Lord and do joyfully all that comes to be done, and you will be led forth into the field of service for which you are especially fitted, and be blessed abundantly.

* * * * * *

Things in the outer will adjust themselves, and you will no longer be disturbed by others, who are living their lives according to their own inner light and wisdom, even if their religious ideas do differ from yours, when you have harmonized your own ideas with Truth.

Read the inclosed booklet, "Loose Him and Let Him Go," and withdraw all resisting thoughts regarding your wife and children adhering to the Catholic Church. You cannot force them to see as you do; they have a right to choose for themselves. In setting them free, that is, in removing every resistant thought and criticism toward the tendencies of the Catholic Church and its doctrine, you will dissolve all the limitations that seem to bind you, and peace and harmony will result.

Sit apart by yourself for a time every day and with attention directed within you, repeat the following words over until you realize their truth and power:

"There is no criticism or condemnation in me, or against me. I am under the Divine Law of Love. Peace, harmony, wisdom and love are established within me and in all my affairs."

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Declare the same Word of Truth for your wife and children.

Your comment about coöperating with us "if necessary," sounds very strange and almost unbelievable to us. Can it be possible that with all the instructions given you both in letters and in the booklets we sent, you have not yet realized that if you expect to get results you must coöperate faithfully with us? The statements we send are to be held every day in meditation and prayer and affirmation. This is to be done until a new statement is sent or until you have made the desired demonstration and the statement is no longer needed. We are sending you another copy of our booklet of "Instructions." Please study this diligently until you understand it thoroughly, and you will know how to coöperate with us in our ministry for you.

* * * * * *

Referring to a certain article which appeared in Unity, one of our readers wrote in a letter to us: "The publication of such articles makes it impossible for a person of intelligence or reason to be a subscriber. I know of many others who have the same views on the subject."

Our reply follows: We are in receipt of the clipping from Unity, which you sent us, together with your letter of comments. We assure you it is received in the Christ spirit in which you evidently wrote it. The main point, for the growing student of Truth to always bear in mind, is that he can discern only that of which he has understanding. Our comments about anything only show our unfoldment.

May the Spirit of Truth guide you into all Truth.

* * * * * *

There is much in the Bible concerning the restoring of man to his former state. This, however, has nothing to do with giving back in a personal way the friends and pleasures of one's childhood. Personality must be given up that the Christ may bring into manifestation

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in the individual the true Self. This is true restoration. Please see the articles regarding living in the present, in the inclosed booklets, and know that if you were given your former friends again, it would not be getting the old friends back. You have grown and unfolded into a higher consciousness, and it is to be hoped that they have, too. There is no going back to old things! One of the great causes of "age" is trying to live in the past and dwelling in thought upon experiences that are gone.

We are constantly going on to something higher and better. If old acquaintances and friends come again into our lives, they are not the old friends; it is not the old times restored unto us; it is because some new problems are to be worked out with them and some new experiences realized. "The former things are passed away; behold I make all things new."

* * * * * *

God does not allow you to be tortured; neither does he prevent your husband or anyone else from torturing you. You yourself decide this absolutely and wholly. As an illustration to explain this point to you, we shall use the principle of music. Whenever you strike the right keys on the piano, you produce harmony; if you strike the wrong keys, you produce inharmony. But the principle of music itself cannot force you to either learn the rules, or apply them after you do understand them. Would you waste time in sorrow and vain regrets about the mis-struck keys, or would you endeavor to find the keys which produced harmony? If you are not getting the right results in peace, health and abundance of All-good, it is because you are not expressing (in your thoughts and acts) in accord with the Principle.

Instead of allowing the acts of others to cause you pain, we suggest that you seek out the underlying cause that brings those acts into *your* world and causes you to be affected by them. To begin with, your ideal of a husband attracted to you the one (with all the seem-

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ing limitations you mention) you married; or did you knowingly accept one that fell short of your ideal? Do you *live* by your own standard, or do you permit others to influence you?

Because you formed every condition that has come into your life is assurance that you can now transform your whole world through the renewing of your mind.

God is absolutely dependent upon you (so far as your world is concerned) to represent him in and express his love, joy and happiness to others. Can you afford to hide your Light under the bushel of your so-called "sorrow"?

Man has come to the place in his unfoldment where each one must stand firm for the Truth that he knows, regardless of what the others are doing, and no matter what the appearances may be. So you are to let go of the little seemings that appear, and express only the realities of Life.

Join with us in the realization of this Truth: "I am no longer bound by mortal limitations. I am free with the freedom of Spirit. Every thought I send into the world will cheer, bless, purify and heal. I express the Christ Ideal in all that I do."

Hold your husband in the thought of perfection that you would have him manifest, by declaring:

"You are the offspring of the living God. The quickening Power of the Holy Spirit is now active in your mind and body, and the Christ Purity is manifest in all that you think and do. I leave you free to express God."

Hold this thought also for the woman you mention. We are declaring your Divine birthright of peace, health, freedom, protection and success, and know that with your coöperation the Divine Law will be fulfilled.

* * * * * *

Your own comes to you under Divine Law. It ofttimes occurs that man attempts to hold on to something with which he has been associated and to which

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he has become attached, that is not his own in Truth. We should be willing to set everybody and everything free and rest in the assurance that we cannot lose what is ours under the Divine Law. Hold that your wife is pure Spirit and is free to express her higher Self. There is no separation in Spirit, and if your are joined in Spirit, you will be brought together again.

God speaks to us in Ideas since God is the realm of Divine Ideas, and man's work is to carry out these Ideas. There is nothing supernatural in "the voice of God." You and God became one as you communed with him, which accounts for the thought becoming stronger as you dwelt upon it.

"Instructions in Healing" should receive your prayerful attention. The Spirit within will bless you abundantly as you coöperate with it in keeping your thought balanced and poised in spiritual ideas. Health of body, peace of mind and harmony of affairs is yours. Claim it and give thanks for the blessing. "Pray, believing that ye have received, and ye shall receive."

* * * * * *

We believe that the book of Revelation is really the picture of the redeemed man, and gives the experiences he meets in overcoming, most of which take place in the heavens—the mind. That which takes place in the individual also manifests in the outer world, so there is also an outer interpretation to Revelation. The outer interpretation can be understood aright by man only as the inner interpretation is revealed to him.

We do not think it wise to speculate. This refers to the interpretation of abstract and abstruse scripture, like Revelation. The tendency of the mind to attempt to unravel states of consciousness that it has not, through its unfoldment, come in contact with, is wasteful and inexpedient. There is no real growth except by dealing with the things at hand and mastering them. As one comes into the stage of unfoldment where other things can be met in consciousness, they will be opened

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up to him as needed. Our aim is to deal as little as possible with theories, and make the Truth practical. It is pleasant to "soar" in consciousness, and "theorize" regarding spiritual things, but one righteous principle put into practice is worth countless numbers of beautiful sermons, books and ideas, prophetical and otherwise, that are never acted upon. We seek, therefore, in all ways, instead of dwelling upon outer interpretations that cannot benefit us individually to simplify truth and make the overcoming life so clear and plain that even the most unlearned in the wisdom of man can understand it readily.

We trust you will see more and more the necessity of the inner overcoming and growth in spirituality, realizing that through awakening within yourself the Mind that does know all things, you will be shown daily that which you need to understand.

* * * * * *

The body is a manifestation of Spirit and is even now, in its true essence, spiritual. It will manifest the Truth as we come to see it in its true light. Through renewing the mind and putting away all beliefs in materiality, we lift the body into that perfection which it occupies in Being.

Man is a three-fold being, Spirit, soul and body. These correspond to the Divine Trinity, Mind, Idea and Expression. The body is a very necessary part of man, and is the temple of the living God; (See I Cor. 6:19 and II Cor. 6:16.) therefore, it must be redeemed from the thought of materiality and corruption which man, in his ignorance, has put upon it. Jesus Christ lifted his body to such a high spiritual plane that it became one with the realm of spiritual consciousness. We are to be like him, and spiritualize our bodies as he did.

First worship God. He that forgets to pray
Bids not himself good-morrow nor good-day.
—*Thomas Randolph.*

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This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

DO YOU BELIEVE THE WORDS OF JESUS?

When the healing power of God is mentioned to a follower of Jesus who needs help, the answer usually is that he is satisfied that Jesus could heal him, if he were here now doing the works that he did in Judea.

Jesus emphasized again and again that he would be with his followers to the end of the *age*—not the end of the world. No such meaning as the end of the world can be drawn from Jesus' words.

If you believe in the healing power of Jesus you can be healed by him this instant. The healing will be done as effectually as it could have been in Judea, when Jesus walked, and talked, and healed.

Jesus is here and always has been here. "Lo, I am with you always," was no idle promise. It is being fulfilled every day in the experiences of those who believe in the promises of the Bible.

One of the prominent subjects that Jesus dwelt upon was the establishment of the kingdom of God among men. His work was to prepare men for that kingdom, and he promised to be with and help those who had faith in him.

The following are extracts from a few of the many letters we have received during the past month from those who have been helped through the healing power of Jesus Christ:

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HEALTH

St. Louis, Mo.—I asked your prayers for my wife, who had been having hemorrhages for about ten days and she began to get better right away. In three days she had entirely recovered. We are so thankful.—*J. B.*

Alexandria, Va.—When I wired you on behalf of Dr. D. he was in a serious condition. The gland had swollen until he could not swallow and the pain had become unbearable. The next morning it began to discharge and by night he could talk in a natural voice, and take nourishment. Yesterday we took our usual Sunday walk, leaving at one thirty and getting back at eight forty-five, so you can see his recovery has been marvelous. About five years ago he had trouble with this gland and the doctors could give him no relief. He had to live for eighteen months on milk and bread.—*Dr. J. H. B.*

Pasadena, Cal.—Before my letter reached you my son was healed of a bad case of oak poisoning.—*Mrs. W. C.*

Alma, Mich.—I express my gratitude for a complete cure in a severe case of neuritis, for which I had tried osteopathy, electricity, and two specialists, all to no purpose. Truly "all things are possible with God."—*R. M.*

Phoenix, Ariz.—About a year ago I was instantly healed of Bright's disease. I had suffered with it for nine years and the doctors said it was incurable. Since I first heard of Unity two years ago I have bought about fifteen dollars worth of the literature and have been helped in every way. I am seventy years young; take delight in my work and have prospered beyond all my hopes.—*E. H. W.*

Galveston, Texas—My husband had eighteen convulsions. The doctor had given him up to die, saying that he was liable to go any minute, and to all appearances he was passing. In my extremity I turned to God and Unity. The convulsions became lighter about two hours after my telegram had been sent, and they ceased about 2:30 a. m. next morning. Thank God! they have not returned, and I trust and know they never will. Thank the Father from whom all blessings flow.—*Mrs. H. E. W.*

Hamburg, Mo.—Last winter and spring I was so weak I could hardly move around the house. I had no appetite, but as I had been reading your literature, I did not want a doctor. A dear neighbor came over one morning bringing some copies of Weekly Unity, and asked me to study them. I did so, affirming, "I am God's child; therefore, I can-

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not be sick," for about an hour, then got up and cooked dinner and ate a good meal. Since that time I have been remarkably well, and have not taken a dose of medicine for nearly a year. I thank God.—*Mrs. G. B.*

Davenport, Iowa—I am pleased to report the complete restoration to health and usefulness of my sick tooth, which the dentist said could not be saved.—*W. F. G.*

Batavia, N. Y.—Recently I was called upon to minister to a friend who was suffering with paralysis. The left side was helpless, but after the first treatment he began to feel life in the foot and leg. After the fourth treatment he was able to lift the foot eighteen inches, also move his arm and hand.—*Rev. M. C. W. G.*

Cleveland, Ohio—Everything pointed to an immediate and serious operation on my daughter's tonsils, but before your letter was received she had been instantly healed. Her tonsils had been swollen for years and she never got up in the morning without a sore throat. We are so thankful.—*Mrs. A. D.*

Ft. Scott, Kan.—My little nephew, for whom I asked your prayers for the after effects of the doctor's treatment of diphtheria, is now sound and well. The doctors and parents had given the boy up, and he certainly was a pitiable sight, as his trouble went into dropsy and he nearly strangled to death many times. Thanks to the Truth, he is living and is enjoying life.—*F. C. L.*

Galveston, Texas—Recently I demonstrated over fever in a six month's old baby before its mother could get a doctor. I also had a friend who suffered with asthma. I treated her but never mentioned doing so to her. Today I received a letter, saying she has not had an attack for four weeks. I shall now tell her how to be free forever.—*Mrs. R. C.*

Catlettsburg, Ky.—When Mr. W. was brought to my home I wrote you for prayers, as he had been given up by four of the best doctors here. He was unable to swallow anything but liquid and his mind seemed to be gone. At this writing his mind is fast clearing and he eats and sleeps well. Yesterday he walked three miles. He also had a large goiter and it is nearly gone. He reads and studies Unity literature.—*W. S. B.*

Lock Hart, Texas—Your Society, through Jesus Christ's marvelous power, helped me when the doctors gave me up. I thank God for your prayers and spiritual help. —*Mrs. O. C. H.*

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Shorewood, Wis.—On Sunday, when my husband sent a telegram for prayers for me, I had the blind piles so bad I could not get out of bed. The next day we moved, and I was able to help. All pain was gone, and now I am perfectly healed. Thank God and Unity.—*Mrs. W. S.*

St. Louis, Mo.—Since I asked for your prayers I have been cured of three tumors, prolapsus, weakness of the bladder, and nervousness.—*Mrs. F. W. F.*

New London, Ohio—I suffered severely with acute indigestion and asked God to heal me. I declared, "Divine activity is omnipresent and I recognize it in every cell of my abdomen. The perfect, free-flowing life of Spirit is doing its work eternally, and I do not doubt it now." In about fifteen minutes the pain had stopped, the gas ceased to come up and I went quietly to sleep. You have my permission to print this, using my full name, if you so desire.—*Mrs. John H. Saxton.*

Pittsburg, Pa.—I asked your help in overcoming the claim of hay-fever and am thankful to say I am now entirely well.—*A. B. J.*

Louisville, Ky.—My husband's mother asked your aid to help him regain his health. The doctors said he had quick consumption, but he recovered rapidly after you began to pray for him. It seemed a miracle, but I am sure it was God's work alone.—*Mrs. L. A.*

San Diego, Cal.—We asked your prayers for our little boy who had an abscess under his right arm. Infection had set in until nearly one whole side was affected, and he also had a high fever. He began to improve soon after writing you and is now perfectly well.—*Mrs. M. L. W.*

Parma, Idaho—My husband has fully recovered from the bursted intestine and operation. His stomach trouble is much better. He had been ruptured for years, a complaint which I did not report to you. The prayers for the other trouble reached this too, for we have lately discovered that it has healed. He has discarded his truss.—*Mrs. E. A. L.*

Kansas City, Mo.—I asked your prayers for my husband's mother, who seemed to be contracting pneumonia and who was very ill. She improved immediately and by the next morning every symptom of the disease had disappeared. —*R. C.*

Rahway, N. J.—I had worn glasses ever since I was a small child until last week. I am writing this letter without them and am so grateful to God for this blessing.—*Mrs. L. E. W.*

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Arlington, Ore.—A marked improvement in my mother's condition occurred soon after I sent you the telegram. We held the healing thought together and she went to sleep. She awoke about two hours later and the inflammation had ceased spreading. Today she is up and about as usual.—*E. S. B.*

Washington, D. C.—Little D. P. had a marvelous recovery. Neither of his parents had ever heard of this form of healing, but the father instantly placed implicit trust in me and believed, although he could not understand. Within an hour's time after we sent for prayers the child was decidedly better, and in two days he was out in the yard playing about in spite of the fact that the doctor had said he had congestion of the lungs and was a very sick child. —*B. M. F.*

Leming, Texas—The Father surely has guided our boy through the valley of the shadow of death and he is now on the road to health. The doctor and nurse said there was no chance for his recovery, but I held in mind that God was able to deliver him. I realize now more than ever that God is everywhere present and rejoice in his great love for mankind.—*T. J. S.*

Waterbury, Conn.—Under your spiritual ministrations I have demonstrated health. Again I am at my work. Thank you and praise the Lord!—*H. C. B.*

Manchester, Vt.—I wrote you for prayers for my son, who was in great pain and unable to move his feet. The next night he could move to any position he wished and is now well and at work.—*Mrs. E. J.*

San Antonio, Texas—My sister is well and able to go to work. The doctor was very much surprised, as he said she could not live long and would never be able to work again.—*Mrs. M. E. H.*

Bremerton, Wash.—After having been given up by two doctors, the Truth has healed me of internal tumors. I praise God.—*B. R. R.*

Erie, Ill.—I am glad to report that Mr. D., for whom I asked prayers two weeks ago, has gone back to his work in the Court House. When I wrote you he was in the hospital with septic poison all through his system, caused from an unhealed wound which had troubled him for fifteen or twenty years. At the time of his going to the hospital, the physicians advised amputation of the limb, although they did not think he would live but a day or so. His friends, and doctors and nurses, could not explain why he recovered so rapidly, for

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he left the hospital within a week. I know that if more people would apply Truth as taught by the Unity School they would receive faith in abundance. God bless Unity and its good work everywhere.—*C. E. P.*

Cincinnati, Ohio—At the time we wrote you for prayers for my husband, four doctors had given no hope of his recovery. For two months his mind had been a blank, but it is now restored and his recovery is marvelous. He started to work today.—*Mrs. A. E. C.*

PROSPERITY

Canon City, Colo.—I sold my house in California, which everyone said was impossible to do, because it was out in the mountains where there was hardly anyone living. I knew that there was nothing impossible with God. My brother said the transaction was wonderful, and that if it had been his place that he never could have sold it. I told him if he would give his heart to God, and would have faith, the Father would give him whatever he asked.—*Mrs. C. C.*

Esparto, Cal.—I was sitting sewing at my machine, and also wishing I had one dollar to send to Unity School for some literature. I reached into one of the machine drawers for something and put my hand on a couple of half dollars, just what I wanted. I was thrilled at the experience and immediately thanked the Father. I do not know who placed the dollar there.—*R. M.*

El Paso, Texas—I asked your prayers for the success of all of my family; my mother, sister, husband and myself. We were terribly discouraged at the time, but we have so much to be grateful for now! My sister secured a very good position. I was able to get a good position in the Government service at a salary that I had not even hoped for. I have been working less than two months, and have excellent prospects of an increase in salary in the near future. My mother got a position two weeks ago which will pay her very well. My husband received notice last week that his salary has been increased. For all this we praise God.—*Mrs. W. A. B.*

Darien, Ga.—Your prayers have borne fruit. I secured a position in a bank after school hours. This extra money will enable me to pay present expenses and some past obligations. I am grateful to the Giver of all good and to you as a channel for good.—*H. D. C.*

Tacoma, Wash.—I asked your prayers that my husband might secure a better position and in a most wonderful

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way the opportunity came. I cannot express my gratitude for it seemed from the human viewpoint there could be no way out of our difficulty.—*H. L.*

St. Louis, Mo.—I wrote you for prayers for healing of leg ulcers that I might be able to go to work. In a few days I was healed. I was employed to fill the first position I went to see about, and am well pleased. I have not used any medicine since I wrote you and my friends think I look fine.—*Miss D. S.*

San Francisco, Cal.—I am so grateful for your prayers and help in securing a position.—*H. P.*

Kansas City, Mo.—I asked your prayers in selling our house and also for a position for my husband. Both prayers have been answered, and we are so thankful to God and to you.—*Mrs. B. H. K.*

Carmangay, Alta.—Already your prayers are bringing wonderful results in my life and affairs. We moved into beautiful, comfortable surroundings, and my husband has been given the position he has wanted for over a year. I have no doubt as to the cause of this wonderful change. Praise God!—*Mrs. E. M.*

Omaha, Neb.—In answer to your prayers, there has been a wonderful opening up in me and in my affairs. I have had an increase in salary to the amount of twenty-five dollars a month, for which I gratefully thank the Father from whom I know all blessings come. When we make ourselves channels through which he may pour out his riches, we are sure to receive.—*E. T.*

Los Angeles, Cal.—Within a couple of weeks after I wrote you, my husband got a raise in his salary, and today was given a much better position with even more money. I firmly believe that God does care and provide for us if we ask and trust him.—*Mrs. O. C.*

Rutherford, N. J.—My heart is full of praise and joy to tell you that I am abundantly supplied with the bounty of God my Father, who supplies all my needs. I praise God and Unity for the many blessings which I have received through your prayers.—*S. D. B.*

Gazelle, Cal.—I have been abundantly blessed in both health and prosperity. I have had demonstrations in prosperity from unexpected sources. Also the mastoid trouble, for which I wrote for prayers, has disappeared, and I am thankful to you and God.—*Mrs. M.*

Clarksville, Tenn.—My heart is full of praise and thanksgiving to the Father and to you. Mr. R. has secured

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just the position he wanted at a good salary. You have done a great deal for me in a spiritual way.—*Mrs. H. L. R.*

Forsyth, Mont.—I wrote asking your prayers that my husband would secure a position and before the letter was taken from our box my prayer had been answered. God answered at once and I am so thankful.—*Mrs. C. C.*

Preston, Ont.—I am daily becoming more conscious of my oneness with my Father. I am beginning to realize that "all that the Father hath is mine." I feel that I am the Christ, the beloved Son of God, and that God is expressing himself through me. Whenever I have anything to pay, I do it joyfully and gladly, knowing that the Father is using me to pass the abundance of his substance on to some other child of his. I do not look forward so much as I once did, thinking when I get paid for this or the other, that I can get so and so. I have had quite a number of things done about the place, which, if I had stopped to reckon, I would have considered beyond my means. But it all comes out all right, and I know that all good is mine. I am the child of a rich Father, and he supplies all my needs. —*Miss M. F.*

Louisville, Ky.—After writing you for prayers, I got into communication with a firm in another city and was advised to come and see them in regard to a very good position. While I was engaged in conversation with the manager of the department, I chanced to look up to the top of her desk and there lay a copy of Unity. I could not suppress my feeling and said, "Do you read Unity?" "Yes, Mrs. S., I do. Do you?" Well, dear Unity, you understand the rest, I am sure. I was engaged for the position. I am an entire stranger in the city, but am to make my home with one of Unity's members. "Praise God from whom all blessings flow."—*L. R. S.*

San Francisco, Cal.—Before my letter to you had been gone two days, I rented my flat. The April, May and June copies of Unity are the best I ever read. I read them over and over and each time find something which helps me so much.—*Mrs. E. V. B.*

Hayden Lake, Idaho—The property of which I wrote you last fall has been sold, and the proceeds deposited in the bank. The miraculous part of it is that the individuals whom we expected would bring in a large bill for administrator fees, etc., failed to do so. We can attribute this only to the power of God to intervene in their hearts for us. —*Mrs. F. O. S.*

Tulsa, Okla.—Enclosed please find a love offering

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in appreciation of assistance rendered through prayer. Success in business has increased over fifty per cent over the previous week.—*A. C. P.*

Chicago, Ill.—I asked for prayers for prosperity and the result was wonderful. I rented my flat and received more for it than I expected. I thank you for your help.—*Mrs. A. B.*

New Castle, Ind.—My nomination to fill a county office was a wonderful success. I also have a good position that will be training for the position I am elected to fill this fall, proving that Divine Love meets every need. That which is for our highest good comes to us, through unfailing Law. I have been wonderfully blessed through the transforming power of your teachings and my health is better than it has been for four years.—*E. M.*

FREEDOM

Joplin, Mo.—In the last three months I have received so bounteously of God's love and mercy that a symbol, no matter of what valuation, seems inadequate. Through prayer and faith I am entirely free, not only from any desire for liquor, but from its effects. I feel better, look better and am better than I have been for years. At times it has been no easy sailing, but very rough bumps, but the joy of conquering is wonderful. You have done much for me. I can never repay you, but the Law will be fulfilled.—*D. B. H.*

Bremerton, Wash.—My husband has, through your prayers, been cured of the cigarette habit after 18 or 20 years of smoking. We are both thankful to God and to you for teaching us the way.—*N. B. W.*

Indianapolis, Ind.—Sometime ago I was feeling very despondent and greatly discouraged with almost everything in my life. My health was poor; my husband was almost impossible to live with because of drink and other reasons, and my son is in the war. I wrote to you asking for advise and prayers, and I received a kind and cheerful letter with literature. As a result of your prayers, I am in a much better frame of mind, my husband has quit drinking and his temper has improved much in consequence. I give thanks for these blessings.—*Mrs. R. C.*

Cincinnati, Ohio—You have been helping my husband overcome the liquor habit. He has not touched whiskey for over two months, after drinking in moderation for the last twenty-five years.—*Mrs. M. M.*

Atlanta, Georgia—My father, for whom I asked

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your prayers, has not drunk any whiskey in one year. He is doing better in many ways.—*Miss A. S.*

Detroit, Mich.—I thank God each day that he has made me capable of so great a love toward the whole world. Since taking up the Truth I love everybody, and could not begin to tell of the good I receive.—*Mrs. I. G.*

Minneapolis, Minn.—My heart is running over with thanks to God and to you for the good which has come to me since I started to study Truth and read "Lessons in Truth." Prosperity has been mine and I find joy everywhere. My work is now so easy while before I was discontented. I have also been cured of piles.—*M. I. B.*

Richmond, Ky.—When I wrote you my husband smoked constantly and was also a dope fiend. He is now free from both.—*Mrs. L. P.*

"BE YE TRANSFORMED"

Buffalo, N. Y.—It is about a year since I first heard of Unity. At that time my husband and I were in great mental, physical and financial distress. I wrote you for prayers and am truly thankful for your pointing the way to spiritual happiness and success. Our financial difficulties have disappeared and my husband is a well man, after having been told by a specialist that he had tuberculosis of long standing. My health is also better in every way.—*N. E. R.*

Pelham, N. Y.—I am well and happy. My nerves are normal now, and I have no more melancholia. I took off my glasses November, 1914, and have not had need of them since. I had worn them every minute before that for six years. I have learned to see only the good in people and forget all the bad. What a wonderful thing this one thought is, "Only to think of the good." Thank God, and may his blessings rest on the Unity Society forever.—*M. A. W.*

Montreal, Quebec, Canada—I wrote you for help in connection with my school work. I had been trying so hard to teach so that the students would understand clearly but the outlook was dark. After you began to coöperate with me in prayer the situation changed wonderfully. I write this that other dicouraged teachers may be helped in finding the way through your prayers.—*Miss J. W.*

Washington, D. C.—I asked your prayers to solve a general state of confusion. My problems were in reference to the training camp with which I was connected. These problems were solved and all the results have proven for the

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best. I was commissioned a captain in the Ordnance Department where I was more useful than if I had received the particular commission that I desired. For all this I thank you and the Father.—*F. B. F.*

Los Angeles, Cal.—I thank you for the many blessings that I have received through your teachings. I have been at the edge of the precipice and looked into the depths below, but thanks to God and Unity I have been able to resist the impulse to let myself go over. Only God and our unity with him can save us and make us free.—*Mrs. G. S.*

Fiber City, Mich.—We have been much benefited through your Society and I am very glad and thankful. We are more prosperous. My husband has a very good position and seems to be appreciated. About two months ago I asked your prayers for deafness and in a short time my ears opened up and I can now hear as well as ever. I at once thanked God and Unity for being healed.—*Mrs. J. T. B.*

Bowen Island, B. C., Canada—I thank you for your prayers for my husband, little grandson and myself. My husband is now in a position where he is doing work that he is accustomed to, and at a much better salary than he has been receiving for some time. I feel and know that your prayers have helped much, for it seemed that my husband woud never come into his own. The grandson is well, and my health is much improved.—*M. A. A.*

Boston, Mass.—I can hardly express my deep gratitude to you good people for helping me to know God as I do. I have a faith that I have never had before. I trust my Father in everything now, and I was never so happy in all my life. —*Mrs. E. B.*

Worthington, Ohio—Last year I asked prayers for my brother, who seemed determined to go into the very depths of sin. This spring a very wonderful thing happened. He enlisted in the Hospital Corps. To you that may not seem much, but for him to deliberately put himself under strict discipline, and devote himself to the service of others was an enormous step upwards. He enlisted the middle of March and was in France the middle of May. I saw him the night before he left and filled his pockets with Unity literature. I know that he will come back a new man, giving God the glory for it all. My husband was suffering such intense pain in the sciatic nerve that I determined to write to you. My first opportunity to write came just after supper, but in the meantime I began to declare these words for my husband: "The quickening life of Spirit renews your mind and body."

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As I sat down to write this letter to you my husband came and sat down as easily as anyone, and said he had been working all afternoon. He said: "Isn't it remarkable that at noon I had never been in such pain in my life, and now I haven't any, and feel better than I have for days?" So you see just by sending forth the living Word the help came. Many thanks for your help both past and present.—*E. D. L.*

Little Rock, Ark.—A year ago when I first wrote to you I was in a pitiful condition. My husband and I had just separated and I had three children to care for. I did not have a roomer, and was sick and so blind I could not make out who a person was three feet from me. When your letter came it gave me new courage and in two or three months I could read the finest print, and my house was packed with roomers. My husband now helps me support the children. Praise be to God.—*Mrs. G. W. C.*

Danby, Cal.—You could have given me no greater blessing than the bringing of my father and I together.—*V. Y.*

Oatman, Ariz.—After my wife passed on I became very despondent and was attacked by nervous prostration and had grave fears of losing my reason. Thanks to the Truth, I am now in a better condition morally, mentally and physically than ever before in my life. This transformation has taken place in the last fifteen months, since mother attracted my attention to Unity.—*A. P. H.*

Mukilteo, Wash.—Everything is working well with me and my husband. We are both feeling fine.—*Mrs. G. C.*

Los Angeles, Cal.—I have been moved and thrilled with Divine Light and Love as never before. Truly the Helper, the Holy Spirit, has come and has entered into my consciousness never to depart. My heart is filled with thankfulness to you and the Father for the joy that is now mine. These thoughts came to me when I read the inscription on the certificate of membership which you sent me: "O Infinite Father, I thank thee that I have been led to know and to become one of this simple, kindly, earnest band of Christians who believe firmly in thy wonderful saving grace here and now; who believe in thy unlimited power over all created things; who believe in thy constant, gracious presence within us always; who know that where thou art, neither sin nor sickness, neither sorrow nor misfortune, can ever come; who know that nothing but good can exist in thy holy presence; who believe in thy gracious, loving care for everyone of us; who have experienced the unspeakable joy,

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the thrilling power, the Divine peace which comes from constant communion with thee, and whose hearts are filled with love and thankfulness and praise to thee for thy 'wonderful goodness to the children of men.' "—*R. D. W.*

Calgary, Alta., Canada—After I mailed my letter asking for prayers for my dear father I felt so much happier, and I knew he would get well without an operation. I am also thankful to say that my husband is well again. Everyone was surprised at his speedy recovery. My husband's business has prospered wonderfully since we had your prosperity prayers. The swelling in my breast and limbs has gone away. I am now able to do large amounts of work. Praise God!—*F. L. L.*

Camp Custer, Mich.—Always when I have asked for your prayers your response has been unfailing. I thank you for the many demonstrations of every kind that have come to myself and my immediate relatives and friends; each one serves to build a little stronger a faith already far from weak. I am coming to recognize more and more the absolute power of Truth; there is no getting away from it.—*A. L. S.*

PROTECTION

Sumner, Mich.—Thursday, May 9th, at 11:30 p. m., a cyclone with destruction in its path struck our town and vicinity. As the wind struck the house, this blessed thought come to me, which I kept repeating aloud: "No harm shall come nigh thy dwelling." Two buildings outside were scattered. The ice house was twisted out of shape. I was calm and not afraid. B's houses, both brick and frame, were blown down, but our home was saved. What a blessed assurance if we but put our faith in the Lord, and our dear Unity that teaches us to trust in our hour of need.—*Mrs. C. A. J. S.*

Tuolumne, Cal.—Two weeks ago I was out on the sleeping porch resting after helping with the washing and baking bread and cookies. I read Unity, which I always do when resting, and became quiet and was almost asleep, when suddenly I saw myself enveloped in white flames. I started up alarmed, not for myself, but for others I knew were in danger. I began to pray and send out thoughts for Divine protection and love and then went to sleep for about fifteen minutes. The fire bells sounded so loudly that I was awakened. I got up hastily and located the fire, which was downtown. For awhile it seemed as if the whole town

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would go up in flames, so we began to pack up a few things. All this time I had been praying, but rather disconnectedly, but when I saw the flames coming toward us I stopped and held, "God is our help in every need." Almost immediately the wind blew the fire the other way and it began to be spent, in fact not another building caught. It stopped two blocks from us. Nearly all the buildings in the business section had been burned to the ground but no lives were lost, even the horses and cattle were saved. The baking of bread and cookies, which we seem to have been led to do, as we do not usually bake on Monday, served supper for the helpers in the rescue work. I praise God for this deliverance.—*Mrs. R. G.*

Lansing, Mich.—The friend, for whom I wrote you for prayers of protection, has been right in the thickest of the battle and has come out safe. I am so thankful.—*Miss J. K.*

CONTROL OF ELEMENTS

Snyder, Okla.—A few days ago I asked your prayers for rain which was needed very much in this part of the country. Since writing we have had an abundance of rain, and I thank you.—*J. P.*

Colon, Neb.—I wrote you for prayers because of a severe drought in our section of the country and by the time you received the letter we got a magnificent rain—a downpour. It has rained almost daily since (about three weeks now), with good growing weather, and the ground is thoroughly soaked and crops doing fine.—*Mrs. A. M. S.*

Lincolon, Neb.—A week ago I wrote you for prayers that rain might come here. On the second day after mailing the letter the rain was abundant, and has helped all. We are thankful for your prayers, and for many other blessings which we are receiving through the Divine Principle.—*H. L. B.*

Las Cruces, N. M.—God has heard our prayer for rain. On Wednesday it came to Caballo Mountain Range. I know it is through your Word that this blessing has come to us. If you could realize how parched and dry this cattle range was, you could understand how grateful we are to you for speaking the Word for us. May God bless you with his richest blessings. It now looks like more rain was coming, and I know that it shall continue until the earth is well watered.—*N. P.*

Cheraw, Colo.—Three days after writing you our need

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for rain, our ditches were filled with water, caused by heavy mountain rains; and everyone had water, the reservoirs taking the surplus. We thank you for your prayers.—*W. K. G.*

HELPED BY UNITY LITERATURE

Columbine, Colo.—In November, 1910, I answered an advertisement and received the most valuable book I possess, viz., "The Science of Being and Christian Healing —Twelve Lessons," by Charles Fillmore. Of over several thousand dollars worth of books, lessons and courses that I have purchased this book means more to me than all the rest and is a valuable teacher and guide.—*T. E. K.*

Ringwood, Okla.—I am certainly being blessed through the study of "Lessons in Truth," and am coming each day into a greater realization of my oneness with the Father. I daily praise the living Christ for my nearness to him.—*F. H.*

Midland Park, N. J.—My husband has been a subscriber to Weekly Unity about two years. He had asked me often to read it, but I would always say that I did not have time as I had so much work to do. I used to think it ridiculous of him to be reading the magazines, as I thought there was nothing to them. One day I said to him, "How do you know that the people who write those magazines are good people and that you should follow their advice?" He just closed his eyes and said nothing. After that Unity was not mentioned. My husband is a traveling man and was soon sent out on the road. He had not been gone long when I began to feel miserable. I felt that I was absolutely alone in the world with a great deal to do, looking after four children. By the time my husband came home I was a nervous wreck from worry. The doctor was sent for and when I got well my husband again urged me to read Unity. To please him I did so and soon it began to take hold of me, and I now rejoice in the encouragement and help Truth gives me. My work seems to be half done before I begin it and it is no effort to do the seeming hard things. I have found peace and contentment. We are also more prosperous in business and the children do not give me the trouble they used to. I am trying among my neighbors to spread the Truth and shall try in all ways to follow in Christ's footsteps. It is the life that wins.—*Mrs. W. M.*

Los Angeles, Cal.—I never had such good health and success as I have experienced since studying Unity Magazine and Weekly Unity.—*M. B.*

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TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of Unity Magazine was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

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MOVEMENT OF TEACHERS SENT OUT FROM UNITY SOCIETY OF KANSAS CITY, MO.

Mrs. Jennie H. Croft, our Librarian and one of our Field workers also, begins a series of lectures and lessons in Topeka, Kansas, on Sunday, October 20th. A full program will be given in the October Unity Magazine.

Richard Lynch has been called to Cleveland, Columbus and other cities in Ohio for lectures and classes during the months of October and November. Further announcements of this work will be made in Weekly Unity and in next month's issue of this magazine.

Mr. Lynch will close his work in St. Joseph, Mo., Sunday morning, September 22d. He will give the final address of a series on fundamental principles of Practical Christianity on this subject, "Man's Divine Dominion," in the I. O. O. F. Hall, Seventh and Charles Streets.

ILLINOIS, INDIANA, OHIO and SOUTHEASTERN IOWA. Attention of readers in above mentioned states is called to the fact that one of our teachers, Richard Lynch, from Unity School, Kansas City, will be open for engagements enroute. Those living in these states who would be interested in having Mr. Lynch address a Center or group of Truth students, please address at once the Field Department of Unity School of Christianity, Kansas City, Mo.

The Unity Society of Practical Christianity in St. Joseph, Mo., holds services each Sunday morning at 11 o'clock, in the I. O. O. F. Hall, Seventh and Charles Sts. The speakers from Unity Society in Kansas City will deliver lectures in the following order:

September 1—Geo. Huston, subject, "Is Your Soul Saved?"

September 8 — Olive Huston, subject, "True Prayer."

September 15—Geo. Huston, subject, "Are You Individual?"

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NEWS FROM TRUTH CENTERS IN OTHER CITIES

OMAHA, NEB.—The Unity Society, Room 1604 City National Bank Bldg., has resumed its usual meetings on Wednesday evenings. Mr. Edwin S. Jewell, leader. The Correspondence School Lessons, Nos. 4, 5 and 6, will form the basis of the lesson talks which will deal with the practical application of the Principles of Truth presented in the Lessons.

DAYTON, OHIO—The New Thought Temple, room 30 Davis Bldg., Mrs. Clara Nordland, leader, holds services as follows: Sunday, at 10:45, Mrs. Nordland, speaker; evening meeting at 8 o'clock, Miss Freedman, speaker. Regular healing meeting on Friday evening. The rooms are open daily from 2 to 4 p. m. For class work and appointments consult Mrs. Nordland.

OMAHA, NEB.—The Omaha Metaphysical Library, room 1604 City National Bank Bldg., has begun its fall and winter activities.

SAN BERNARDINO, CAL.—Unity Students are invited to meet Wednesday evenings, at 7:30, at the home of Mrs. Minnie F. Schlossen, 744 D Street. Home Phone 9403.

DAYTON, OHIO—A New Thought Center has been established in this city with rooms at 503 Mutual Home Building. Mr. Carl W. Hubert is in charge. Rooms open daily.

ST. LEONARDS ON SEA, SUSSEX, ENGLAND—The New Thought Center at 15 Chapel Park Road, will welcome any American soldiers, sailors or officers who are interested in or who belong to the Unity School of Christianity in Kansas City, Missouri, U. S. A. The members stand ready to show these Americans the places of interest in this vicinity and will do all in their power to make their stay in this place pleasant and homelike.

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PHILADELPHIA, PA.—At the Truth Center, 1328 Walnut St., Mrs. M. S. L. Butterworth, leader, will give a course of lectures on Emilie Cady's "Lessons In Truth" on every Tuesday evening, beginning September 24th and concluding October 29th. These lectures are open to the public; admission free.

BOISE, IDAHO—The Boise Unity Center meets each Wednesday evening at W. P. Richards' office, room 223 Sonna Block. The study of H. Emilie Cady's "Miscellaneous Writings" is now engaging the attention of the members. The Good Words Club and a Beginners' Class in the study of Truth meet at the same rooms and all interested in the Truth are welcome.

BOSTON, MASS.—The class in H. Emilie Cady's book, "Lessons in Truth," held at the New Thought Library, 120 Boylston St., under the leadership of Anna Young Huntress, has proved a great success. These lessons are to be continued and an evening class added. The new series begin Thursday, October 4th, and continue until January, 1919, at 3 p. m. and 7:45 p. m., each Thursday. Phone, Beach 53394.

LINCOLN, NEB.—The engagement of Miss Kate M. Nevill with the Unity Center in this city for October has been indefinitely postponed.

NEW YORK CITY—The Unity Society of Practical Christianity, 163 West 57th St., has closed for the summer, but will reopen October 6th at the same address.

NEW YORK CITY—Society of the Inner Life and Unity Center, 28 West 72d Street; telephone Columbus 5522. In general this work is in harmony with the teachings of *Unity* (Kansas City) and the *Master Mind* (Los Angeles). It seeks to call attention to impersonal and universal principles rather than personal beliefs and opinions, and to cultivate an intuitive and individual response to these principles, thus awakening a true spiritual consciousness. It seeks the spirit rather than the letter of Jesus Christ's teachings.

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MEMPHIS, TENN.—Unity students in Memphis and vicinity who may be interested in bringing a Unity lecturer from Kansas City are invited to write, telephone or call upon Etta D. Gant, who is planning to call Miss Nevill for a course of lectures provided she can get the coöperation of Unity students in Memphis and vicinity. Her address is 811 Court Ave., and the telephone number is Main 5711-J.

A CORRECTION

In the article, "Thy Kingdom Come," published in the August Unity, the last sentence of the third paragraph on Page 141 should read as follows:

Man makes his own limitations through failing to claim his redemption from all the adversity brought upon him through ignorant thought. Man can redeem himself from all the limitations in mind, soul and body, here and now, by the power of the Christ within himself.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. L. M. Holman, 613 Hazel St., Akron, Ohio.

Mrs. R. Battersby, Box 388, Firestone Park Station, Akron, Ohio.

Mrs. Cora Fields, Alva, Okla.

Mrs. J. F. Hamant, S. Gum Road, North Vernon, Ind.

Bessie Myers, Jensen, Utah.

Mrs. A. J. Beaty, 2507 Channing Way, Berkeley, Cal.

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SOCIETY OF SILENT SEVENTY

"The Lord appointed seventy others."

The Silent Seventy is the department of Unity work organized for the special purpose of distributing literature. You who have been benefited by the study of Truth which sets free and who desire to help others to see the Light, are invited to join the Silent Seventy and take up this work. There are no membership dues; however, freewill offerings are welcome. Write the secretary for bulletin and further information.

Each month we will publish a testimonial from a member; this month we give the following:

Ba, Fiji, Islands—I am indeed glad to tell you that these little booklets are greatly valued and found most helpful, and many are doing their best to follow this line of thought. So many were longing for just such a teaching of the Truth, and now they in their turn are telling and helping others. We have formed a Unity Study class of those who have been thinking and reading along these lines for some years past, and meet once a week in my rooms. We talk over these Truths, reading perhaps a portion of Unity, or some such literature, and we find these evenings delightful. We discuss it all thoroughly and help one another, and what is so good and so splendid, they each go away and help some others they know who have not come into the understanding of these teachings with the result that they get them to thinking along these new lines, and if one can only get a person to thinking it is easy to carry them on further, and then they will eventually see and apply it for themselves. I am so often cheered and made happy by hearing of someone I have been so fortunate as to get interested in the Truth telling the same Truth to others. Only today a dear friend said: "When out at luncheon today my cousin and niece began discussing ailments and saying to each other, 'Oh dear, you look so tired and so pale,' etc. At once I explained to them that since coming into an understanding of Truth it is wonderful how quickly you notice when people are thinking on wrong lines and so help to promote disease and trouble instead of doing their best to banish it." She gave them the true line of thought and asked them to do their best to think health, happiness and success, and before leaving both these ladies were the better for her "Unity" discourse.—*Mrs. K. C.*, S-70 No. XX-66.

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UNITY GOOD WORDS CLUB

Are you coöperating with the Good Words Club? Application for membership bears the pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore, I desire to become a member of Unity Good Words Club that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all words of gossip, anxiety, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty and anger, and to turn them toward words of trust, wisdom, goodness, health, prosperity, praise, joy and goodwill. I will also abide by the rules of the Club.

Name .....

Address .....

City or Town..... State.....

The Rules of the Club:

1. Members are admitted upon application to the Central Secretary. (Send to the Central Secretary for an application blank. There is no charge for membership and no dues.) Freewill offerings are received from those who desire to help financially.

2. Members are to avoid subjects of gossip, anxiety, criticism, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty and anger.

3. Members are expected to report once a month to the Central Secretary. (All that will be required is a mere statement to the effect that the member is trying and is succeeding in replacing idle words with good ones.)

4. Each member is to secure at least one new member each year. (Extra blanks for new members to fill out will be sent upon application.) The pledge must be signed personally by the one joining.

The Good Words Club, organized a few months over three years, has a membership of 10,250, and is increasing at an average rate of two hundred a month. Almost every country is represented in the membership roll. Distinctive features of the Club are: Anyone can affiliate with the organization, regardless of creed or religion, the principles on which the Club is founded

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being practical truths applicable to everyday living. No dues nor fees are attached to membership in the Club, the expenses being sustained by freewill offerings from members and those who desire to contribute toward the movement. The Club has an official emblem bearing the symbol of the Three Wise Monkeys, signifying "See no evil, hear no evil, speak no evil." (This pin may be had in solid gold at $1.00). The motto pledge cards are attractive and artistic, printed in four colors on gray art paper, the pledge in hand-drawn letters. This motto card is 10 by 12 inches and suitable for framing. Price 25 cents each.

If you are interested in making your home, your life and the lives of those about you brighter, then fill out application blank today. Address Central Secretary, Unity Good Words Club, Tenth and Tracy Ave., Kansas City, Mo.

(Anyone desiring membership may make application through the pledge given, clipping and returning it to the Central Secretary.)

HOW TO ADDRESS LETTERS

Address all letters to

UNITY SCHOOL OF CHRISTIANITY,
10TH AND TRACY AVE.,
KANSAS CITY, MO.

Add here the department whose attention you want, as,
Publishing Dept.
or Silent Unity,
or Silent Seventy,
or Good Words,
or Editorial Dept.

Do not write to individuals if you want a quick response. They may be absent and your letter will be delayed.

BEST LITERATURE CONTEST

The "Best Literature" contest closed August 1st. There were six hundred letters received and it will require some time to go over them all and decide which best cover the necessary points.

BRICK BLESSINGS

We are now and then getting "brick blessings" in which the writers say they hope they are not too late. No, you are not too late; there are several thousand bricks still waiting for you.

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A NEW SERIES

Gathered together under the title of "Unity Prosperity Series" are three booklets that explain some important laws that govern Prosperity, Opulence, Success, and true riches.

At present the series will contain three booklets, but from time to time we will make additions so the set will be a complete Series on this subject. All forthcoming booklets will appear in the same uniform binding as each of these three.

Those desiring the present series may order it at this price: fifty cents for the three booklets; single copies each 20 cents. The following is a partial description of each booklet:

PROSPERITY AND SUCCESS—*by Sophia Van Marter.* Success and prosperity are the result, the manifestation of superior ability. Every man and woman is naturally endowed with this ability, but through lack of understanding many fail to realize prosperity. This helpful booklet contains simple instruction for those who desire to know more fully how to demonstrate abundance, and it really meets a very great need in supplying the primary instruction for the realizing of success and prosperity.

In a manner unusually attractive Mrs. Van Marter tells a number of incidents how the people in the practical world are applying this teaching. Read the first and fundamental steps in demonstrating prosperity and success as given in this booklet, clearly and with understanding. A brief outline of the contents follows:

The Source from which we may draw whatever we may desire—Our Kingdom, our treasury, our supply—Large fortunes—All real ability is based on spiritual understanding—How to overcome poverty—How to succeed—Abundance of supply—Overcoming circumstances—Ideals are necessary—Satisfaction.

"Prosperity and Success is bound in Antiquarian cover, designed in bronze. The paper is toned antique book, and the type is large and clear. In Prosperity edition with handmade envelope. Price, 20 cents.

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WEALTH AND WISDOM, *by Jennie H. Croft.* The complete title of this new booklet is "Wealth and Wisdom *Through Mind Action.*" Wealth, like every other manifest thing, is an attitude of mind. To attain wealth, the proper mental activity must be maintained until the entire mentality is impregnated with the consciousness of riches.

At the close of each chapter there is given a valuable affirmation for meditation. These thoughts release the power contained in the words, and the mind quickly takes hold of that power and establishes a consciousness identical to that of its source. As a result unlimited success and prosperity become manifest.

Bound in a paper cover to harmonize with "Prosperity and Success," and inclosed in a handmade envelope. Price, 20 cents.

GIVING AND RECEIVING, *by Charles Fillmore.* The conception of God's infinite substance and the manner in which one may acquire this substance and bring it into visible manifestation is dealt with in this booklet. Giving is as great a problem as receiving. One must first learn to give, then the receiving comes automatically. One must learn to give, not as charity, but as described in this wonderful little booklet. Printed on good book paper in large, clear type. Art cover in two colors on artistically designed Antiquarian paper. "Giving and Receiving" is inclosed in a handmade envelope. 32 pages. Price, 20 cents.

UNITY BEAUX ARTS SERIES

Many editions of this Series, amounting to over 300,000 booklets in circulation, prove that the Unity Beaux Arts Series contains something worth while for the world. In these booklets are found many of the essential truths of life.

The new series consists of six booklets, all uniformly printed in large, clear type on heavy paper, with artistic cover. The name of the series has been taken from the beautiful Beaux Arts cover in which the little volumes are bound.

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The following booklets are contained in the Series: "All Sufficiency in All Things," by H. Emilie Cady; "Directions for Beginners," by Charles Fillmore; "Finding the Christ in Ourselves," by H. Emilie Cady; "Trusting and Resting, and In His Name" (two essays), by H. Emilie Cady; "The Practice of the Presence," by Jennie H. Croft; "God's Hand and Loose Him and Let Him Go" (two essays), by H. Emilie Cady.

We call your attention to the special price of $1.00 which we make for the six booklets when ordered at one time. Single copies are 20 cents.

CHRISTIAN HEALING

By CHARLES FILLMORE

This book is a systematic explanation of the healing taught and demonstrated by Jesus Christ. It is a strong, clear, logical course of lessons; a textbook on applied metaphysics. Many have been healed and in other ways helped through studying this book.

"Christian Healing" contains twelve lessons in the Science of Life. In addition to the regular lessons there are thirteen auxiliary chapters on vital subjects.

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A very handsome volume, size 4⅜ by 7¼ inches. In limp binding, large type, round corners, and gilt edges. Each book is silk sewed, bound in Keratol, and sent in a neat individual box. A silk bookmark is placed in each volume. Price, $2.50.

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Bound in dark green cloth. Printed in 12 point type on good book paper. Binding and top stamped in gilt. Price, $1.50.

PAPER COVER—*Sixth Edition Revised.*

This new edition is also printed in large type (12 point). In the paper cover "Christian Healing" sells for 75 cents.

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At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue, your renewal should reach us before the 5th of October to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

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Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George Street.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in October Unity Magazine:

CLASS THOUGHT

October 20 to November 20, 1918
Held daily at 9 p. m.

"Thy rod and thy staff they comfort me."

PROSPERITY THOUGHT

October 20 to November 20, 1918
Held daily at 12 m.

"Thou hast anointed my head with oil; my cup runneth over."

IMPORTANT TO FOREIGN READERS

Our cable address is "Unity School, Kansas City." The word "Unity" alone cannot be used in the future. Our friends in foreign countries will please remember this when sending us messages.

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CONCERNING THE UNITY PROSPERITY BANK

Why Necessary.

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

The Object of the Bank.

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank.

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send *Unity Magazine* to three persons who need the ministry of this helpful periodical. So with the Prosperity lessons and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.

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UNITY SCHOOL OF CHRISTIANITY,

Tenth and Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount ($3.00) necessary to pay for *Unity Magazine* to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

1. Name.....

   Address.....

   City .....

   State .....

2. Name.....

   Address.....

   City .....

   State .....

3. Name.....

   Address.....

   City .....

   State .....

(This offer does not include *Unity Magazine* for sender unless his name is listed above as one of the three.)

Name of Sender.....

Address.....

City .....

State .....

9-18

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DO YOU KNOW A SOLDIER IN THE TRENCHES?

Do you want to keep him from harm? Do you want him to know and understand the power of the protecting Word? Do you want him to come back after the war, unsoiled in soul by the terrors and temptations of that hard life?

If you do, you will be interested in what is written here: If every boy in the trenches, or in the navy, could realize the truth of the words in the Psalm, "I will fear no evil, for Thou art with me, Thy rod and thy staff they comfort me," it would be a glorious victory over fear. To realize the presence of God, a man must learn the true character of God. He must be able to comprehend God as Spirit, all powerful. He must understand his relation to God and the wonderful power of the Word.

Unity Magazine and *Weekly Unity* will help the boys to understand these things. They will fill them with a new trust and courage. We suggest that you send one of the magazines to them for one year.

The dollar that you pay for this is insignificant compared to the comfort, the pleasure, the assurance and the strength that they will bring to them. With your subscription we will send the boy, free, a copy of "Bulletproof Soldiers," a booklet which tells how a London Doctor protects British Soldiers from harm. We will also take your boy up for protection in the prayers of the Silent Unity Society and

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write him a letter stating that a friend over here is sending him *Unity Magazine* or *Weekly Unity* and a copy of "Bulletproof Soldiers," and that we are praying for his safety.

Fill out the blank below and send it at once to Unity School of Christianity, Tenth and Tracy Avenue, Kansas City, Mo.

Dear Friends:

I am inclosing $1.00 for which please send *Unity Magazine* or *Weekly Unity* and a copy of the booklet, "Bulletproof Soldiers," to the boy whose name appears below. Also please enter his name on the Silent Unity list for Prayers for Protection.

Soldier's or Sailor's Name is:

(State his Rank, Co., Regiment, Division, Camp or Am. E. F.)

.....

Address .....

.....

.....

My Name is.....

Address .....

City..... State.....

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LESSONS IN TRUTH

A Complete Course of Lessons in the Science of Spiritual Unfoldment

By H. EMILIE CADY

TWELVE illuminating lessons on Practical Christianity comprise the contents of this remarkable book. The strong and inspiring teachings of "Lessons in Truth" form a valuable course in the basic principles of Truth. By unusual insight into spiritual laws, the author makes clear and practical the doctrine of Jesus Christ.

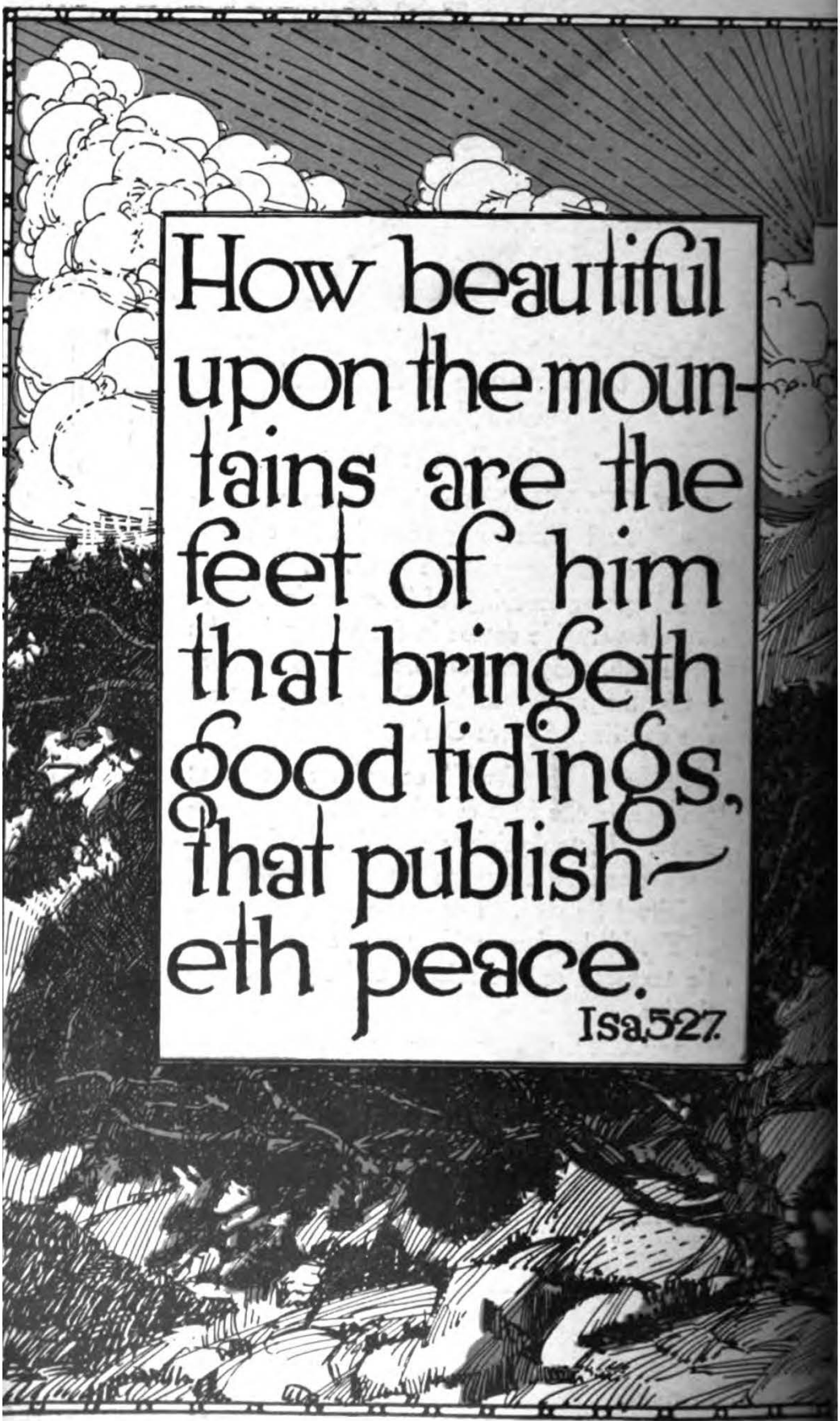
"Lessons in Truth" occupies an eminent position in the field of advance thought literature. Metaphysicians consider the book to be a standard course in the fundamentals of Spiritual Science. For many years "Lessons in Truth" has been widely used as an authentic textbook on the science underlying Christianity.

Prices of the various bindings of "Lessons in Truth" are: Paper cover, 50 cents; Cloth binding, $1.00; Trench edition, bound in Khaki cloth, $1.50; Flexible binding, pocket edition, $2.50.

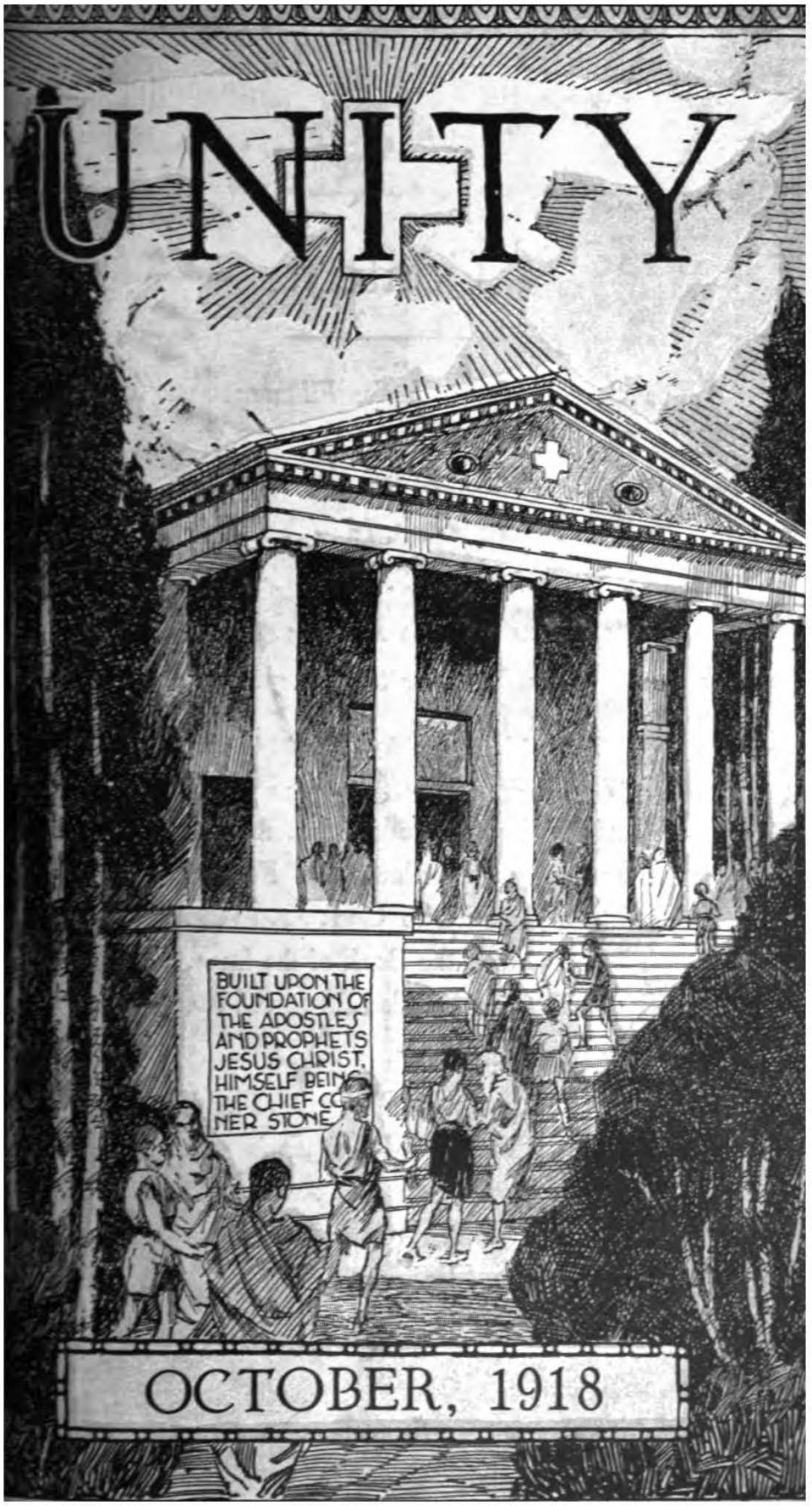
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Contents

The Cosmic Man, *Charles Fillmore* 301

Let This Mind Be in You Which Was in Christ Jesus, *Freeda Woolley* 306

The Day of the Harvest, *Ida M. Mingle* 307

Realization, *Winogene S. Savage* 312

Selection, *Emma Curtis Hopkins* 314

Prayer, *Blanche Bloor Schleppey* 316

Bible Study 319

Sunday Lessons 321

- Uzziah, King of Judah, Humbled 321
- Manasseh's Wickedness and Penitence 323
- Josiah's Devotion to God 326
- The Finding of the Book of the Law 328
- The Kingdom Divided 331

Society of Silent Unity 334

- Class Thought and Prosperity Thought 334
- Thoughts for Daily Meditation 335
- Extracts from Letters 335
- What the Written Word Has Done 340
- Silent Unity Healing 347

Publishers' Department 351

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UNITY
DEVOTED TO PRACTICAL CHRISTIANITY

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VOL. 49 KANSAS CITY, MO., OCTOBER, 1918 No. 4

THE COSMIC MAN

Extracts from Sunday Morning Talks in Unity Auditorium, Kansas City, Mo., by

CHARLES FILLMORE

AS STUDENTS of Truth, sons of the all-knowing Father, we stand at the Center and should fearlessly handle the so-called "mysteries" of Being. In reality, nothing is mysterious. There are no occult things to the man who knows the One Mind. Great minds are courageous, and no one makes much progress in spiritual understanding until he develops a fearless freedom.

The Cosmic Man, or Grand Man of the Universe, often referred to by religious mystics, is the Christ, and the Christ is the Higher Self of man. Thus a seeming great mystery is reduced to simple numbers. We do not realize the nearness of this Cosmic Man, because we have not found our Real Selves. Jesus Christ educated his followers to discern the real man. They, like most people, judged of man from the appearance, and Jesus was trying to lead them into the understanding of the Truth and help them to find the Higher Self. When he asked his disciples who men said the "Son of man" was, the reply came, "Some say John the Baptist: some, Elias; and others, Jeremias, or one of the prophets." Then said he to them, "But whom say ye that I am?" Spiritual perception was awakened in Peter and he

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said, "Thou art the Christ, the Son of the living God." "And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Spiritual perception reveals to us that we are not persons, but factors in the Cosmic Mind. Reveal yourself to yourself by affirming, "I am the Christ, the Son of the living God." Look at yourself not as flesh and blood, but as Spirit. Jesus Christ affirmed his True Self, and the Father acknowledged him. The reason of the limited comprehension and power of the ordinary man is found in the fact that he sees the world about him as under material law, and agreeing with it, he makes himself part of it. We can easily reason ourselves to be spiritual beings, but we have not the courage to affirm it. Whatever we can imagine, that we can attain; and if we can perceive our spiritual estate we can demonstrate it. Christ Jesus is the Cosmic Man, the Grand Man of the Universe, demonstrated, developed, brought out, in every man.

If we lose ourselves in outer study we become separated from the Center, and let go our hold on mind, the propelling force. It is possible to look out upon the universe with the eye of sense and see all things as material. Everything is then a passing show, and we the puppets. But the spiritual man knows that the universe is spiritual and within himself, and he studies it spiritually.

All of the great men of the world have realized to some extent the powers of the Higher Self. Napoleon said he was not as other men. He was not under laws and conditions and circumstances, but he made circumstances. He felt his *I Am* dominion, although he did not understand it. In what is called "genius" there is a gleam of the spiritual man expressing himself without reference to the world without. When the race thought presses down, the genius ceases to manifest his great powers; but if he will go by himself, and come in touch again with his Higher Self—the Christ—he shall once more be a genius.

The spiritual man is a law unto himself; and when

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he claims his divine Sonship, like Jesus, he takes on authority and rises superior to the mortal law. Nature loves to obey the man who speaks to her with authority born of true dominion. The Cosmic Man, the Grand Man of the Universe, sings, "I set the pace for the human race." The Divine Law of the Unlimited is written in the heart of every man, and will assert itself when he proclaims it.

Jesus Christ came as the demonstration of the Cosmic Man. He walked on the waters, fed the multitudes from the universal ether, went through closed doors, and in every way showed himself superior to the laws to which ignorant men hold themselves in bondage.

It is also the privilege of the Cosmic Man to sweep away all discord, sickness, and death. The mind of the flesh believes in weakness, hunger, demands sleep, and in various ways limits man. But if man will identify himself with the Cosmic Man all these beliefs will be dissolved, and he will be free indeed. All is ours now; all we need to bring it into expression is to agree with the Real Self. Every morning say, "In the beginning God created me with full capacity and with dominion over all things. I am not personality, but Christ. God is my Father, and I Am his obedient Son. There is nothing I cannot do, because I know that with my almighty spiritual power all things are possible to me. I live in the Universal Spirit. I am not material, I am not weak, I am not sick; I am Spirit, and I now and forever identify myself with the Christ of God."

Preach to yourself a sermon like that every morning, another at night, and many times through the day. It is necessary to preach to the intellectual man and tell him the truth. He is very tenacious of what he thinks is true, and he must learn the truth, line upon line, precept upon precept, here a little and there a little, until he becomes quickened into spiritual understanding.

If you have to walk instead of fly, you have not found yourself. The Higher Self is not under any limitation whatever. If we follow the Lord Jesus Christ we shall do the things that he did, and greater, and the works will be done in just the way that he did his

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mighty works—through the realization of the Cosmic Mind and its oneness with the Father.

* * * * * *

Our words do construct and also destroy. It was of their power that the Jehovah I Am said, "I make alive, and I kill." All the structures which we attribute to natural growth are the product of thoughts and words. "Without the Word was not anything made."

Study of the power of words reveals that they are constructive or destructive, according to the character of the idea which they convey. All things are first ideas; these ideas take form in mind and afterward become objective. The One Mind is the realm of Absolute Ideas. Substance is an Absolute Idea, but in coming into visibility the idea has its first movement, which is mental or etheric.

Our physicists have long been considering the cause side of materiality. They have held all kinds of theories, only to cast them aside as untenable. They now recognize that there is a Universal Ether, which they have postulated as lying back of matter, and they say it is made of ions of force. But they cannot describe the all-potential spiritual Substance in terms of matter. God cannot be described in material terms, and we find it true along all lines of spiritual knowing, that the intellect cannot grasp the unlimited. The mind must enter into the Absolute to understand the Absolute. When scientists try to describe the Universal Ether, some of their conclusions are stupendous. Sir Oliver Lodge calculates that in each one fifteen-thousands of a cubic inch of ether there must be the energy of a million horsepower station working continuously for forty million years.

Physicists have generally ceased trying to picture ether in terms of matter, but rather are inclined to explain matter in terms of ether. They tell us about atoms, yet atoms are so small that they have never been seen by men. They know they exist, because they have evidence of something which must have a cause, and they call it ether. The Universal Ether, which physicists are seeing with their minds and trying to estimate

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with their five senses, is the thought-stuff of Divine Mind. It is the real Substance which the Word uses to make the universe.

If you want spiritual understanding, you will not find it by studying from the material viewpoint. To know why words are constructive or destructive, you must get an understanding of the living, intelligent, all-pervading Substance permeating everything. You may think of every "one fifteen-thousandths of a cubic inch of ether as filled with a million horse-power energy working continuously for forty million years," but nothing in the material universe can give an idea of this force here waiting to be appropriated and put into expression.

In the understanding of omnipresent spiritual Substance, we can see how all the so-called miracles of Jesus took place. He entered into the consciousness of this thought-stuff, and out of it multiplied the loaves and fishes. No material limitations could bind him, because he knew what was back of "matter," and he went in and out of closed doors as though they were not. He entered into the Universal Substance and spoke words corresponding to its character.

We fall short in speaking our true world into expression, because we speak negative words. In the One Mind all things exist in perfection, and every word we speak should be in acknowledgment of that perfection. Such words are constructive. When we speak of anything less than the perfect, our words fall short of the perfect standard in Divine Mind, and some destructive condition ensues.

It is good for us to consider our words and "take with us words," and return unto the Lord. Then out of the Universal Substance we shall make a new world and a new body. Don't wait for a great resurrection day to come in the future. Wake up now. Through meditation and prayer you will come in touch with the One Substance, which is here as the great matrix. Out of it everything is formed, and from it, here upon this earth, you shall make the new heavens and the new earth.

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The new race must have a new vocabulary, and all negative, untrue words must be eliminated. If God is love, there is no reality in hate. The word "hate" probably sends out the most destructive vibration of all words. It reaches the mind of him against whom it is directed, and comes back, still carrying destruction. Thus you get in yourself the effects of every word of hate you send out. Think of the power of words of love. They construct and sustain, because God, the Great Causing Mind, is Love.

"LET THIS MIND BE IN YOU WHICH WAS IN CHRIST JESUS

FREEDA WOOLLEY

This Mind never takes offense; it never receives an insult; it never is jealous; it never is angry; it knows no malice.

Resentment never even suggests itself; it is never discouraged; it never whines nor moans.

It never listens to words of ill report and therefore never repeats such.

It does not gossip, or love iniquity.

It has always words of praise for all who come into its presence; it recognizes no enemies; it is not self-seeking: knows no pride.

Let this Mind be in you and your body will be *perfect, enduring, strong, beautiful.*

It is not looking for flaws, does not find fault, is not complaining.

This Mind never worries, frets, nor fears; hate is unknown to it.

It never fights, resists, nor in cowardice turns its back. It never has its feelings hurt.

Death holds no terrors; and sickness is completely under its control.

It is never sad, gloomy, brooding nor moody.

It never meditates on evil.

Knows no doubt of the power of God.

And denies no possibility to Man.

Does not condemn, or judge.

All because it is the Mind of God.

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THE DAY OF THE HARVEST

IDA M. MINGLE

As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. The Son of man shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.—Matt. 13:40-43, R. V.



VENTS in the adjustment of the race consciousness, now taking place in the earth, testify the day of the harvest is at hand. Jesus designated this day as the "end of the world." Christians all through the ages have been inclined to believe that this end would be brought about by the wrath of God. Wrath is unknown to God, the Omnipotent Good, the Principle of Peace and Love. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." The Principle of Harmony does not produce disaster, neither can the Omnipotent Principle of Good produce evil. The cause of all inharmony lies in the seed idea that produced it. Man nourishes this seed in his heart as thought, and it brings forth a harvest in exact conformity to the character of the seed.

Sowing and reaping are not confined in their results to individual experience. The substance of the thoughts of men radiate out into the world and make up the universal atmosphere, collectively known as race consciousness. It is as impossible for the individual to bless or curse himself without blessing or cursing humanity, as it is impossible for the heart to be stimulated to greater activity and the lungs remain unaffected. There is a free circulation of thought continually going on in the race consciousness, and the individual takes on and gives off according to his state of mind. If ideas of purity, righteousness and harmony dominate in individual mind, the person becomes a constructive working factor

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in establishing the kingdom of heaven (harmony) in the earth; and at the same time he attracts to himself both from the inner consciousness and the universal only that which is harmonious and good. Because of the operation of this universal mind action, metaphysically called Law, minds that are intent upon the acquisition of gross, material things, minds that are filled with corresponding gross ideas, do not reap good where others have sown the good seed, but instead they are under a law of adversity set up because their thoughts are adverse to the Omnipotent Good Principle. As a result, they reap all sorts of adverse things. God is not to blame for this state of affairs. God does not behold iniquity, neither does he present a remedy for iniquitous conditions.

Man instinctively prays in times of trouble, but the effective prayer must have as its basis the Truth that all that he desires is already established unto him. Man unconsciously makes this acknowledgment when he turns to God for help, for in this act of faith he acknowledges that God (Good) is supreme over the error that besets him.

There is no chance or "accidental happenings" either in individual or race consciousness. If a student of Truth carries along some pet indulgence, in spite of the Law which decrees that harmony and perfection must prevail, he will reap much warped and bitter fruit, however intense his desire may be to reap only that which is good. "God is not mocked; whatsoever a man soweth that shall he also reap."

Man is always master of his harvest. He determines the character of his fruits in the way he handles every proposition that presents itself. Every suggestion of action must be balanced with Principle in the same manner as thoughts in the abstract are balanced with Principle, if one is to reap harmonious expression in the manifest world. If hard experience comes, because of thoughts heretofore established in consciousness, man should rest in the conviction that the law of the Spirit of Life in Christ now sets at naught the law of karma. Through the power of the present thought, man can

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offset the effect of past thinking, and at the same time lay the foundation of his future harvest.

In chemistry, two elements of dissimilar character do not harmonize, but are said to be antagonistic to each other. So in the great universal chemistry of Mind, thoughts of good and ill are antagonistic to each other, and eventually the inharmony is brought to the surface in order that purification may take place. This period, either in the individual or the race, is the "day of harvest," and marks the end of an order of thought. When the consciousness of the individual, or of the race, has been purged sufficiently of "all things that cause stumbling, and them that do iniquity" for the Good to become dominant, a new consciousness is established. Universal regeneration is the sum-total of individual regeneration.

All through the ages godly men have appeared, who radiated into the earth the substance of their rich thought. The holy ideas of godly men are the angels sent forth by the Son of Man. In the last half century hosts of true thinkers have arisen, and through their thought influence the underlying Good forced itself to the surface, and evil, as a consequence, expressed itself in visible chaos and riot. The wise student does not attempt to prolong the universal struggle for supremacy between error and Truth, now going on in the earth, through attaching himself in thought to the various incidents of the day, but schooled in the knowledge of the working of the law of creation, keeps his mind centered and poised *in that which he would see manifest in the earth.* "Greater love hath no man than this, that a man lay down his life for his friends." Man lays down *his life* when he lets go of personal opinions, ambitions and desires, petty convictions, race prejudices, and instead stays his mind upon the Omnipotent Good and its supreme laws.

Through the activity of the "elect"—the thinkers of good—whom the Lord has chosen, the day of adjustment will be shortened for all flesh. Now is the time for the righteous to "shine forth as the sun"—calm, poised, undisturbed and unmoved in the face of turmoil

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and strife. This is not an unsympathetic attitude toward suffering humanity, but is an expression of that great compassion taught and demonstrated by Jesus Christ.

No one ever rendered assistance to another through becoming involved in the inharmony. The master discerns error, but for the purpose of correcting it. This is the righteous judgment referred to by Jesus, when he said: "My judgment is righteous; because I seek not mine own will, but the will of him that sent me." The will of "him that sent me" is that perfection become manifest. "Thy will be done in earth, as it is in heaven." Let the fruits of Divine ideas be established in the earth! Divine ideas do not bear fruit only as man lays hold of them through thought and makes them creative agencies in consciousness.

It is very evident that if the fruits of the Spirit are to become manifest in the earth in this day, that there must be a host of workers coöperating wholesouled, with the Principles of Truth toward this end. God is not an automaton, but is glorified in the earth only as he is glorified in the Son.

The "weeping and the gnashing of teeth" common to the "last days" is but the travail of souls in their passing from darkness unto light. Let the love of your heart go out to humanity, but let it be a constructive messenger of faith in the power of the Omnipotent Good to dissipate the darkness of the ignorant thoughts of the race. Bless the souls struggling toward the light through being faithful in speaking the Word that will uplift, cheer and purify. Constructive thought is to the despairing ones what warm rays of sunshine is to the plant, full of the urge to grow, hidden under the earth.

All genuine power is invisible. Underneath the surface of things is exhaustless intelligent energy awaiting the touch of a master mind to convert it into a stream of life for the healing of all nations. We touch the underlying good forces of the universe with the earnest Word of Truth, and bring into visibility the hidden melodies of God's kingdom.

What was established in the race by Jesus in his

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day can be intensified by the activities of the Body of Christ in this day. Everyone has a work to do in establishing the new race consciousness, and that work will be an outer expression of the state of consciousness of the individual. We gravitate only toward that to which we are inwardly attached. That which we seek is seeking us; we cannot miss our own.

No matter what seems to be the relative aim of men in this day of adjustment, in and through all activity one supreme purpose is unfolding itself. The goal of this purpose is the establishment in the earth of principles conducive to the highest development of man. The quickening Spirit is now moving upon the face of the earth resurrecting all men into an appreciation of Life and its harmonious activities. With this appreciation will come a desire to know the Principle of Harmony; and with knowledge man will love the activities of Spirit with the same intensity as he has heretofore loved the things of sense. The kingdom of heaven is being established, and every soul is under obligations to be about his Father's business—the business of bringing perfection into manifestation.

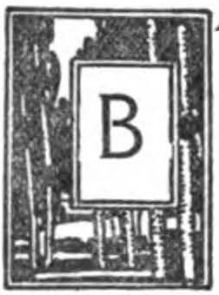
"Man is not a victim of circumstance or environment. No matter how evil circumstances may seem, nor how much it may seem that some other personality is at the foundation of our trouble, God and good alone is real there, when we call his law into expression. If we have the courage to persist in seeing 'only God in it all' even the wrath of man shall be invariably turned to advantage. The very circumstances in life that seem torturing, heart breaking, evil, will turn to joy before our eyes, if we will steadfastly refuse to see anything but God in them. There is no permanent or real outward way of escape from miseries or circumstances; all must come from within."

"The Love of God is now active in my consciousness and radiates as a healing balm into all the world."
—*Selected.*

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REALIZATION

WINOGENE S. SAVAGE



ACK through the musty halls of the "Has Been," I looked with tears, regrets, and sighed, "It might have been!" But the ache of it burdened my heart, and I was weary and ill at ease. "Some day," I breathed softly, "I shall see him; I shall know, and my desires shall be fulfilled!" "I am love," I affirmed, as I sought the power of stillness, but my heart still lingered in the dim past. But as the years passed, I lived and grew toward the light, which always beamed so radiant just behind the veil.

For every need, there is fulfillment; for every question, there is an answer; and for every prayer, there is the reply,—straight from the Heart of God. One day there came to me, in one great surging flood of realization, the whole message writing itself fully upon my heart, that the *past is dead;* the *future is unborn;* there is only the Now.

The long sad yesterday, with all its regrets and disappointments, *is buried forever.* You of the *Yesterday* are no more. You of the yesterday are gone never to return! Erase the false ideas of yesterday from your consciousness, deny them; their power to mar your today is nothing. Divine Wisdom took the past from you and you are through with it. You are immortal being, unborn, because eternal, therefore birth, maturity, death are powerless to touch you now.

Tomorrow is unborn. "Some day I shall take my place in this beautiful work of God," you say. Nay! *Tomorrow never comes.* But Being, Wisdom, Truth, are Omnipresent Now. If you dream of the future you are postponing your good—putting it off just as surely as you would defer a visit to a friend. You have only *now!* If you fail to use the now in its very fullness, wherein is your hope of immortality? The help you fail to give today, when it is needed, you must lose the

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power to render tomorrow. And thus mortality by natural law perpetuates itself in human consciousness.

But open your consciousness to the Spirit, and the Voice will speak to you. You, in your radiant, quickened Divine Self may say: Now I am perfect Life! I see, I feel, I know, I am! Now all I ever dreamed is come to pass. I am poised, purified, renewed, radiant, quickened, perfected because God wills it *now*. This moment, alive with God, one with Truth, I am conscious of Christ. There is nothing else in all the world but Good, and I am that Good. Now is the realization.

Your spiritual growth is not a matter of time, but consciousness, and when you remember that this moment you can be just what you will to be, you have but to speak the Word. Make it large! Make it grand! According to your word, so be it unto you! Dare to declare all things, to decree all things and it shall come to pass, in that moment when you speak the Word. Because heretofore we made our affirmations for the future, we did not *lay hold* in the present of the good we affirmed. We trusted ahead for our good, which was not any faith or trust at all. "According to *your faith* be it unto you!" Ask largely and know it is established Now! Hold firmly to the consciousness of the fulfillment *now*, and do not watch for the thing to manifest. The thing you desire will become so eager to be recognized that you will not need to look for it; it will force itself upon you until you acknowledge it.

Healing, prosperity or whatsoever you will, is only a matter of *realization*, for the thing itself is *already omnipresent*, awaiting your creative word. I am, I can, I know, I do *now*. This moment I have, and everything *is* as I desire it. O glorious realization! Christ is risen, the at-one-ment is complete, and *heaven is here now!*

Bearing mental burdens make more stooped shoulders than does bearing heavy material loads.—*H. Emilie Cady in "Lessons in Truth."*

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SELECTION

From an Unpublished Writing by
EMMA CURTIS HOPKINS



TTENTION to any objective makes duplicate, replica, in achieving powers as in character. "By me kings reign," saith the King of kings and Lord of lords, Ruler in the heavens and the earth. Attention to the manner in which kings receive homage would result in kingly manners commanding homage. But only in kings' houses are children taught to receive homage as kings. To be a noble courtier is the height of even the titled subject's ambition.

It was only in the king's house that a little child six years of age was seated on the French throne with sceptre in hand and crown on head, that all the magnificent people of the court might pay him homage, that as dauphin of the house he might early learn to receive homage in kingly fashion.

At a certain point of attention to mathematics the origin of reckoning is touched and man can perform any given calculation with numbers. At this height he spills over with mathematics. The very airs about him are instinct with his science. Omar Khayyam was one of the greatest of mathematicians, and one of the greatest of observers of transactions by visioning:

"As when the tulip for its morning sup of heavenly vintage
From the ground looks up. Do thou devoutly do the same
Till heaven to earth invert you."

Kings of old sought such as could spill over or distil their knowledges into the atmospheres, to associate with the royal infants, that by psychometric encounter, or unconscious suggestion, the children of the royal house might learn easily and thus easily outstrip all the children of the subjects of the realm.

Masters of art along any line affect the brains of those with whom they associate. How stimulating to the brain is the aural spilling over of one who has been

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taught by Him of the Heavenly Heights, who saith, "Look unto me," "I will instruct thee and teach thee," "I will show you great and mighty things."

What healing peace may circumadjacently radiate from one who has acquainted himself with him of the Heavenly Heights ever inviting, "Acquaint now thyself with me, and be at peace."

What rest to the weary may radiate from one who has come into identification with the Heavenly Presence ever calling, "Come unto me, and I will give you rest."

Is not Rest the greatest achieving power mentioned in the books of inspiration? "They rest from their labors and their works do follow them." "Returning unto the Root is rest," wrote the Chinese sages.

God is Rest.

Should a man be as rested as God he would do the works of God. The twelve labors of Hercules would be his daily accomplishment. Mythology veils these mystic lessons in story form. Whoever should rightly read mythology would find each god a noble lesson in Mystical Science. He would find the history of man and the cosmos lined out from start to finish.

Notice how Atalanta lost the race by saluting one little temptation en route. "Salute no man by the way," said Jesus. Notice how Thor is First among the gods to be destroyed in the twilight of the gods, the Armageddon of the last age. Thor of the ruthless hammer! Then the other gods also to be annihilated, step by step, till there be left only One God and His Name One, the New Name which no man knoweth, save he that receiveth it. Is it not easy to pick out the god of each nation in this twilight of time?

Who is obeying the single edict of the High and Lofty One inhabiting eternity, "Look unto me and be ye saved." "Till he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us therefore labor to enter into that rest."

Even as the Father hath loved me I also have loved you; abide ye in my love.—*John* 15:9.

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PRAYER

BLANCHE BLOOR SCHLEPPEY



HAT is Prayer?" is the world-old question that can only be answered by the heart that asks it. Prayer is the language in which man talks to God, and its answer is ever according to his faith. Prayer is the spontaneous surrender of the will to that Power which one acknowledges to be greater than himself. A little child prays when it places its hand in its father's, and gives itself up trustingly to be guided by his superior wisdom.

Prayer is that unquestioning attitude of mind which sees the answer before the request is proffered. Prayer is either an ecstasy or an agony. It is the extremity of the body; the need of the soul or the transcendent cry of the spirit that wrings it from the heart of man and translates it into intelligible speech.

Premeditated prayer, or mere mouth-service, spends itself before it reaches the lowliest step of the Throne of Grace. No man can set a pattern for another man's necessity, and within the individual heart alone can the tender, confidential language between man and God, called prayer, be established.

Enter into thy secret place, the innermost consciousness, urged the Master, and beware of "vain repetition." "After this manner therefore pray ye," he said, signifying the spirit in which all prayer should be formulated; namely, that of absolute dependence upon the power and protection of the Father, in that wonderfully sublime and tender relationship of the soul conjoined to its highest Being.

There can be no more tender relation than that of father and child. Jesus, in teaching his followers the understanding of the wonderful love of God for man, could not have established a more beautiful comparison than his reiteration of the Fatherhood of God. To pray to God as a Father presupposes absolute confidence in his willingness to give his children all that he

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has himself. When a child asks its father for any gift it does so without any element of fear or doubt. It makes its request as a right, by reason of its birth, and not in a supplicating manner. A child does not ask its father for the privilege of the home; it accepts everything in it as belonging to itself without the formality of begging for it. The child knows that because of its relationship to its father all things are possessed by it, even before it asks for them. And so, praying thus, man gets nearer to the great Heart, when he knows that because of his sonship, no good and perfect gift can ever be withheld. To live in this relation to the Father is to be an heir to that abundance which increases by being taken away, and makes the child who receives it a Prince of the Land of Perennial Plenty.

Jesus the Great Initiate probably realized, more than any other man, the importance of doing all things within the sanctuary of his own mentality. This is one of the greatest psychological lessons in the curriculum of Mind, and cannot be learned too early or too well. To establish the integrity of one's thoughts and make them strong enough to stand alone before permitting a public interference with their trend by other minds, is the highest protection one can have for the preservation of his best mental out-put. It is indeed a divine copyright, and is the prerogative of every thinker.

"To stand praying in the synagogues to be seen of men," is to send out one's thoughts broadcast to become the common property of those whose imperfect discrimination make them sorry keepers of man's spiritually-born treasures. Jesus knew this well when he said: "But thou when thou prayest" [or when man surrenders his restricted mental possessions to receive the influx of the one priceless Mentality], "enter into thy closet," and "shut the door." Let man talk the matter over with the Presence, which alone is capable of understanding his language. And the Presence which hears him in this intimate relationship, will send forth his beautiful ideas, full-grown, with prodigal hand, to regenerate those hungry, appreciative souls who are able to receive the baptism of his perfected thought.

"Cast not your pearls before swine," said the Per-

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fect Man. Let no man intrude upon the sanctity of your mental castle. Let it remain impregnable to the world, with Truth, the Master Thinker, as Keeper of the Key.

True Prayer is a language that cannot be circumscribed by the human mind, but flows so urgingly from the yearning, needy soul that one is often unaware of the fact that he has prayed at all.

In times of stress and extremity, there comes from the depths of consciousness one agonizing cry of appeal, of faith, of absolute surrender—"My God, my God!" This is the Word, the Name in which, if ye ask, believing, ye shall receive. This Word is all the prayer man ever needs to utter; and such prayer becomes a sweet privilege, stimulating the human heart to seek ever anew, for the beautiful fruition of its sustaining power,—ever leading the soul forth upon its quest to transmit its joy and glorious promise to other children of the Father. So:

THIS IS MY PRAYER

Give me a pulsing heart to feel
The need of other hearts, and kneel
With them when lonely shadows steal
Across the way.

Give me a vibrant hand and strong
To right a weaker brother's wrong,
Or smooth some tangled place along
His onward way.

Give me a spirit swift to greet,
And lay life's incense at the feet
Of every soul I chance to meet
Upon the way.

Give me to feel with kindness rare,
Give me to act with courage fair,
Give me to bless. This is my prayer
Along the way.

If ye love me ye will keep my commandments.—*John* 14:15.

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BIBLE STUDY

Interpretation of Genesis 2:15-20 R. V. Its Application in Individual Consciousness.

15. *And Jehovah God took the man, and put him into the garden of Eden to dress and to keep it.*

The garden of Eden is the consciousness of form expressing in Divine Mind, and picturing forth in the symmetry of the perfect body. Jehovah God, or that active principle of Divine Mind in substance, places man in the garden of Eden to "dress and keep it." Man dresses and keeps this garden through developing in consciousness the original, pure ideas of Divine Mind. As man establishes ideas of Truth in Mind, he calls into manifestation the spiritual body imaged in substance by Divine Mind.

16–17. *And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*

A "tree" represents the connecting link between the formed substance (earth) and the formless spirit (heaven). To "eat" is to appropriate the substance of ideas through thinking upon them. "Evil" represents the realm of reaction, which is that phase of consciousness which loses sight of the Source of ideas, and becomes enamored with the thing formed. Form has a place in creation, but it is subject to the creative idea that begets it. The activity of an idea in Mind produces sensation; to become involved in the *sensation* of an idea is to eat of the "tree of the knowledge of good and evil;" and to die to the idea, which is the *spirit* of all activity.

Materiality, which is adverse to spirituality, was set up when man became involved in thoughts of the external, and lost sight of the creative idea. Because of this action, man gradually becomes separated from the realm of Divine Ideas, which is separation from God. Death is the result that follows separation from God-life.

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18. *And Jehovah God said, It is not good that the man should be alone; I will make him a helpmeet for him.*

Man must have avenues through which to express himself. These avenues are the *helpmeets* designed by Jehovah God, or the Christ identified in substance. Man represents wisdom. It is not good for wisdom to act alone; it must be joined with love in order that harmony may be brought forth. Both the soul and body are *helpmeets* to man, and avenues through which he expresses the ideas of Mind.

19–20. *And out of the ground Jehovah God formed every beast of the field, and very bird of the heavens; and brought them unto the man to see what he would call them: and whatsoever the man called every living creature, that was the name thereof. And the man gave names to all cattle, and to the birds of the heavens, and to every beast of the field; but for man there was not found a helpmeet for him.*

It is in the soul or substance side of consciousness that ideas are identified, that is, *named*. Whatever we recognize a thing to be, that it becomes to us. This is the naming power vested in man (wisdom). The "beasts of the field" and the "cattle" represent ideas of strength, power, vitality and life. These ideas must be recognized by the I Am before they can be formed. The "birds of the heavens" are the free thoughts, and represent the interchange between the subconscious and the conscious activities of Mind. Man has power to name all ideas that are presented to his conscious mind, whether they come from the inner consciousness or from the without.

Wisdom, the masculine of man needs a helpmeet. Love in the soul (woman), has not yet been developed and established in substance.

I grant unto every being in the universe, whether seen or unseen, his Divine purity and innocence, which in due season will lead him to the fountain of Life, where God (the Good) shall wipe away all tearstains from his soul.—*Hannah More Kohaus.*

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SUNDAY LESSONS by Charles Fillmore

SUNDAY, OCTOBER 20.

UZZIAH, KING OF JUDAH, HUMBLED.—II Chron. 26:8-21.

8. And the Ammonites gave tribute to Uzziah: and his name spread abroad even to the entrance of Egypt; for he waxed exceeding strong.

9. Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them.

10. And he built towers in the wilderness, and hewed out many cisterns, for he had much cattle; in the lowland also, and in the plain: and he had husbandmen and vinedressers in the mountains and in the fruitful fields; for he loved husbandry.

11. Moreover Uzziah had an army of fighting men, that went out to war by bands, according to the number of their reckoning made by Jeiel the scribe and Maaseiah the officer, under the hand of Hananiah, one of the king's captains.

12. The whole number of the heads of fathers' houses, even the mighty men of valor, was two thousand and six hundred.

13. And under their hand was an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14. And Uzziah prepared for them, even for all the host, shields, and spears, and helmets, and coats of mail, and bows, and stones for slinging.

15. And he made in Jerusalem engines, invented by skilful men, to be on the towers and upon the battlements, wherewith to shoot arrows and great stones. And his name spread far abroad; for he was marvellously helped, till he was strong.

16. But when he was strong, his heart was lifted up, so that he did corruptly, and he trespassed against Jehovah his God; for he went into the temple of Jehovah to burn incense upon the altar of incense.

17. And Azariah the priest went in after him, and with him fourscore priests of Jehovah, that were valiant men:

18. And they withstood Uzziah the king, and said unto him, It pertaineth not unto thee, Uzziah, to burn incense unto Jehovah, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honor from Jehovah God.

19. Then Uzziah was wroth; and he had a censer in his hand to burn incense; and while he was wroth with the priests, the leprosy brake forth in his forehead before the priests in the house of Jehovah, beside the altar of incense.

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20. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out quickly from thence; yea, himself hasted also to go out, because Jehovah had smitten him.

21. And Uzziah the king was a leper unto the day of his death, and dwelt in a separate house, being a leper; for he was cut off from the house of Jehovah: and Jotham his son was over the king's house, judging the people of the land.

SILENT PRAYER—*Man's strength is not physical but spiritual. Be ye strong in the Lord and the power of his might.*

This king of Judah had two names—Uzziah, "Jehovah is my strength," and Azariah, "Jehovah hath given me help." In verse fifteen of this lesson these names are combined: "he was marvelously helped, till he was strong." All these occult references to a certain power in man's constitution indicate that this is more than history. History is here used to veil the action of the faculty Strength, under certain movements of mind.

At some point in the history of the soul each faculty has had its turn in playing king. When Wisdom dominates, Solomon is king; when physical Strength absorbs all the thoughts and manifestations in body, Uzziah is king. So on throughout the twelve faculties.

The strength center in the body is at the small of the back. It is directly connected with the physical forces, and when dominant, draws upon all the region below the diaphragm. "The Ammonites [generative region] gave gifts to Uzziah: and his name [character] spread abroad even to the entering in of Egypt [bowels]; for he waxed exceeding *strong*." His strength extended up to the *solar plexus*, Jerusalem, where he built towers and fortifications. The building of towers in the wilderness, the hewing out of cisterns, the cattle, his love of husbandry, etc., all point to characteristics of Strength. This quality is aggressive, warlike, combative. It makes generals of some men and prize fighters of others, when allowed full sway in consciousness.

But there is a limit to the personal domination of

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the faculties, especially those pertaining to the "earth" or substance side of man's being. Strength must not attempt to perform the office of a higher faculty; and when it is cultivated to the point where it assumes to do so, deterioration sets in. Uzziah was "lifted up" until he went into the temple of the Lord to burn "incense upon the altar of incense." This burning of "incense upon the altar of incense" is the most delicate, secret process that goes on in the body. It is a process of transmutation: the animal nature goes through a refining and is changed; the corruptible puts on incorruption. This is typified by the offerings to the Lord, through the priests, made by the Israelites. The priests only can take part in this, because it requires spiritual understanding. The natural man, whose strength is in his loins, has no conception of his spiritual nature until he is purified by the righteous application of the law.

Whoever cultivates physical strength to the exclusion of the higher faculties is on the way to the sin of Uzziah. Professional athletes and strong men of every character are short lived. When they are apparently at their best they begin to show evidences of weakness. The "leprosy" or deterioration is caused by the strength essence pouring in upon the burning altar of transmutation within the organism. Instead of being transmuted, the essence is consumed and the body weakened.

All people who depend upon physical strength have this experience. The one and only remedy is in the cultivation of the truth that strength is not physical, but spiritual. This will lift up Uzziah to the priesthood, and he will be allowed to officiate at the altar of incense.

SUNDAY, OCTOBER 27.

MANASSEH'S WICKEDNESS AND PENITENCE.—II Chron. 33:1-13.

1. Manasseh was twelve years old when he began to reign; and he reigned fifty and five years in Jerusalem.

2. And he did that which was evil in the sight of Jehovah, after the abominations of the nations whom Jehovah cast out before the Children of Israel.

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3. For he built again the high places which Hezekiah his father had broken down; and he reared up altars for the Baalim, and made Asheroth, and worshipped all the host of heaven, and served them.

4. And he built altars in the house of Jehovah, whereof Jehovah said, In Jerusalem shall my name be for ever.

5. And he built altars for all the host of heaven in the two courts of the house of Jehovah.

6. He also made his children to pass through the fire in the valley of the son of Hinnom; and he practiced augury, and used enchantments, and practiced sorcery, and dealt with them that had familiar spirits, and with wizards: he wrought much evil in the sight of Jehovah, to provoke him to anger.

7. And he set the graven image of the idol, which he had made, in the house of God, of which God said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever:

8. Neither will I any more remove the foot of Israel from off the land which I have appointed for your fathers, if only they will observe to do all that I have commanded them, even all the law and the statutes and the ordinances given by Moses.

9. And Manasseh seduced Judah and the inhabitants of Jerusalem, so that they did evil more than did the nations whom Jehovah destroyed before the children of Israel.

10. And Jehovah spake to Manasseh, and to his people; but they gave no heed.

11. Wherefore Jehovah brought upon them the captains of the host of the king of Assyria, who took Manasseh in chains, and bound him with fetters, and carried him to Babylon.

12. And when he was in distress, he besought Jehovah his God, and humbled himself greatly before the God of his fathers.

13. And he prayed unto him; and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that Jehovah he was God.

SILENT PRAYER—*When Wisdom builds the house its foundation is Truth.*

The meaning of Manasseh is, "making to forget." Metaphysically, we should designate it as "denial." Ephraim (double fruitfulness) and Manasseh (making to forget) were brothers, the sons of Joseph. We find that they answer to the Will and the Understanding, or the "Yes" and the "No" attitudes of mind in their active relation to the body. Thus, when we take the affirmative and positive, without seeking to know the relation of things, we are Ephraim, the Will. When we relax into the realm of related conditions, and lose ourselves in observing the phenomenal, we are Manas-

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seh, the Understanding. The well-balanced man establishes both of these states of mind in equilibrium, and is poised between affirmation and denial, which is reflected into body as positive and negative.

A too active will causes one to become tense and brittle, while a too active understanding expands and opens us to the multitudinous thought emanations of the whole race. But affirming and denying, with spiritual ideals constantly before us, gradually raises the whole man on a spiral of ascending mind-force, until he attains the Christ consciousnes and is free from all thoughts of duality.

The twelve years of age of Manasseh, when he began to reign, means that the negative mentality had involved all the twelve faculties. Hence all the thoughts were "evil in the sight of the Lord." One of the evidences of a truly spiritual mind is the ability to master and overcome conditions. Evil means a falling short, or failure, in this respect.

Baalim and Asheroth represent Nature in its various sensuous aspects. "All the hosts of heaven" are the sun, moon, and stars and the twelve signs of the zodiac. When we fall into the evils of Manasseh we think the planets and stars rule over us, and that it is necessary to pay them a certain degree of homage, or worship, because of their influence. Some people in this day have great faith in their "ruling planets," and think they are bound to certain traits of character because they were born when those sidereal bodies were in the ascendency. This is "forgetfulness" of the God power within us, and brings us into condemnation.

The Manasseh mentality usually goes from one step of Baalim worship to another, until it exhausts them all. Luck, chance, the changeable laws of animal life, enchantments, sorcery, familiar spirits and wizards, are some of the avenues through which the Manasseh mind attempts to regulate its life. Astrology, palmistry, the guidance of spirits, mesmerism, hypnotism, are some of the many modern forms of "denial" of God. Indulged in for a time they lead the negative mentality into deeper and deeper bondage, until the transgressed law

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reacts upon the transgressor, and he is put "in chains" and "bound with fetters" and carried to Babylon," or utter confusion. The escape is through prayer to God, and the return to his "city of peace" within the soul—Jerusalem.

SUNDAY, NOVEMBER 3.

JOSIAH'S DEVOTION TO GOD.—II Chron. 34:1-13.

1. Josiah was eight years old when he began to reign; and he reigned thirty and one years in Jerusalem.

2. And he did that which was right in the eyes of Jehovah, and walked in the ways of David his father, and turned not aside to the right hand or to the left.

3. For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father; and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the Asherim, and the graven images, and the molten images.

4. And they brake down the altars of the Baalim in his presence; and the sun-images that were on high above them he hewed down; and the Asherim, and the graven images, and the molten images, he brake in pieces, and made dust of them, and strewed it upon the graves of them that had sacrificed unto them.

5. And he burnt the bones of the priests upon their altars, and purged Judah and Jerusalem.

6. And so did he in the cities of Manasseh and Ephraim and Simeon, even unto Naphtali, in their ruins round about.

7. And he brake down the altars, and beat the Asherim and the graven images into powder, and hewed down all the sun-images throughout all the land of Israel, and returned to Jerusalem.

8. Now in the eighteenth year of his reign, when he had purged the land and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of Jehovah his God.

9. And they came to Hilkiah the high priest, and delivered the money that was brought into the house of God, which the Levites, the keepers of the threshold, had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin, and of the inhabitants of Jerusalem.

10. And they delivered it into the hand of the workmen that had the oversight of the house of Jehovah; and the workmen that wrought in the house of Jehovah gave it to mend and repair the house:

11. Even to the carpenters and to the builders gave they it, to buy hewn stone, and timber for couplings, and to make beams for the houses which the kings of Judah had destroyed.

12. And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward; and others of the Levites, all that were skilful with instruments of music.

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13. Also they were over the bearers of burdens, and set forward all that did the work in every manner of service: and of the Levites there were scribes, and officers, and porters.

SILENT PRAYER—*Truth is. I am the thought of Truth, hence I am.*

We are told that Josiah "walked in the ways of David his father," but history says his father was Amon; hence we perceive that the "father" here referred to is the spiritual parent, whom David represents all through the Hebrew Scriptures. Jesus was the Son of David; that is, his root-source was spiritual, and through acknowledgment of that source he came into the powers of the God-Man.

So Josiah, meaning "Jehovah supports," is that in man that connects itself with the Spirit, and tries to carry out or substitute Being for seeming. To do this we should begin early, and go right forward, turning neither to the right hand nor the left. This unwavering loyalty to Truth is necessary to success. Vacillation excites distrust in ourselves, our God, and our friends. A good affirmation for the vacillating mind is, "Though he slay me, yet will I trust him."

The purging of Judah and Jerusalem is systematic denial of errors of mind, and wrong practices, that have become habits in both the objective and subjective consciousness. "Asherim," or "groves," were the symbols of the Phœnician Venus, the goddess of love, and were usually of a sensual character. Metaphysically, the "molten images" and the "graven images" mean those productions of the imagination which are first in a free, then in a formed state of consciousness. The lascivious imagination is in the molten state, the second step of which is the "graven image," or physical sensation. These are both to be purged and denied in mind and body. We thus dissolve or make "dust of these conditions, and casting them from us utterly, they go back to the formless and inert.

The burning of the bones of the priests on the altar means the sacrificing or giving up of the material or gross forms of our religion or ideas of God. You may have overcome sensuality, and changed your ideas

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about the personality of God, yet are clinging to some personal spiritual leader or priest. Burn these "bones," by vigorous denial of human foolishness and ignorance, and affirmations of Divine Wisdom. In ancient times, as now, it was the habit of the devout to give special reverence to priests and spiritual leaders, and to call them "father." Jesus puts a quietus upon this man worship, in Matthew 23:8: "But be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, even he who is in heaven."

After denying and purging the mind of error we should see to it that we put the builders at work upon the temple. Denial is always destructive, and leaves vacancies in the consciousness to be built up with true statements. When vigorous denial is followed by a feeling of weakness, we may know that we have destroyed some thought structure upon which we have been depending, and have built nothing in its place.

We should then affirm our spiritual strength until we are again in the consciousness of strength. The carpenters and builders are the universal constructive forces of Being. These are always at work in the organism, when right thought is holding sway, but after a siege of error it is necessary to start them anew by affirmations of substance based in Truth—"hewn stone," the unity of good, "timber for couplings," and the eternity of the now, "beams for the houses."

SUNDAY NOVEMBER 10.

THE FINDING OF THE BOOK OF THE LAW.—II Chron. 34:14-28.

14. And when they brought out the money that was brought into the house of Jehovah, Hilkiah the priest found the book of the law of Jehovah given by Moses.

15. And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of Jehovah. And Hilkiah delivered the book to Shaphan.

16. And Shaphan carried the book to the king, and moreover brought back word to the king, saying, All that was committed to thy servants, they are doing.

17. And they have emptied out the money that was found in the house of Jehovah, and have delivered it into the hand of the overseers, and into the hand of the workmen.

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18. And Shaphan the scribe told the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read therein before the king.

19. And it came to pass, when the king had heard the words of the law, that he rent his clothes.

20. And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah the king's servant, saying,

21. Go ye, inquire of Jehovah for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found; for great is the wrath of Jehovah that is poured out upon us, because our fathers have not kept the word of Jehovah to do according unto all that is written in this book.

22. So Hilkiah, and they whom the king had commanded, went to Huldah the prophetess, the wife of Shallum the son of Tokhath, the son of Hasrah, keeper of the wardrobe (now she dwelt in Jerusalem in the second quarter); and they spake to her to that effect.

23. And she said unto them, Thus saith Jehovah, the God of Israel: Tell ye the man that sent you unto me,

24. Thus saith Jehovah, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah.

25. Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore is my wrath poured out upon this place, and it shall not be quenched.

26. But unto the king of Judah, who sent you to inquire of Jehovah, thus shall ye say to him, Thus saith Jehovah, the God of Israel: As touching the words which thou hast heard,

27. Because thy heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and hast humbled thyself before me, and hast rent thy clothes, and wept before me; I also have heard thee, saith Jehovah.

28. Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants thereof. And they brought back word to the king.

SILENT PRAYER—*With Jesus we proclaim, "I am the resurrection and the life."*

The poet says, "There is neither good nor ill, but thinking makes it so." The standards of good and evil which we are in our human way setting up are not the true, enduring standards of Being. Being itself must set up those standards which correspond to its perfect nature, and we shall never be at peace until there is a conformity thereto in thought and body.

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Some people are satisfied with a restoration to normal good health, others dream of perpetual youth, and others go still further and see the possibility of not only youth, but comeliness of mind and body far exceeding the wildest dreams of the beauty-intoxicated poet or artist.

There is a divinity within us that will never be satisfied until it works out its ideals in a perfect mind and body. This is the teaching of this lesson. Josiah had built the temple and restored things to their normal condition, when in bringing out the money that was in the house of the Lord they found the "book of the law of the Lord given by Moses." Money represents the reserve vital energies of the mind and body. When these begin again to assert their progressive power in consciousness there is revealed a Divine law of human evolution. This is the law of the Lord given to Moses. "Shaphan the Scribe" means the subjective memory, which brings out the inner rule of action that will lead on to higher and better things through mental and physical evolution.

In the subjective consciousness is stored the memories of the past, and we carry in our minds and bodies all the results of thoughts and acts of the whole race. We are our own ancestors, and when the subjective begins to come to the surface it is revealed to us that our "fathers have not kept the word of the Lord, to do according unto all that is written in this book." There are higher standards of life, character, and body to be attained though it be seemingly through evil conditions.

Huldah the prophetess, dwelling in the "second quarter of Jerusalem," and keeper of the "wardrobe," is the intuitive perception of the "second" or subjective consciousness. The brain through which this "divinity within" functions is between the breasts, and is connected with the love nature. This is why it is designated as feminine.

Some Bible authorities claim that the "wrath" of the Lord might with equal propriety be translated the "blessings" of the Lord. We do know that in the destruction of limited and inferior forms of life other and

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higher forms take their places, and it is actually a blessing in the end. So the wrath that comes to our fleshly tabernacles is an ultimate blessing if we build anew unto the Lord.

When we are tender and humble—that is, loving and nonresistant—we do not suffer under the transformations that go on when the Mosaic law is being carried out. Some people give up the body when this change takes place in consciousness. But this is not necessary under the Jesus Christ dispensation, which had not been given when this Scripture was written. Through the strength, power, purity, and love which Jesus imparted to the race consciousness we may rise superior to the penalty of transgressed law, and live forever in these present forms. This is the teaching of Christianity, which Jesus demonstrated in his own physical resurrection. _____

SUNDAY, NOVEMBER 17.

THE KINGDOM DIVIDED.—I Kings 12:6-16.

6. And king Rehoboam took counsel with the old men, that had stood before Solomon his father while he yet lived, saying, What counsel give ye me to return answer to this people?

7. And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8. But he forsook the counsel of the old men which they had given him, and took counsel with the young men that were grown up with him, that stood before him.

9. And he said unto them, What counsel give ye, that we may return answer to this people, who have spoken to me, saying, Make the yoke that thy father did put upon us lighter?

10. And the young men that were grown up with him spake unto him, saying, Thus shalt thou say unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou speak unto them, My little finger is thicker than my father's loins.

11. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions.

12. So Jeroboam and all the people came to Rehoboam the third day, as the king bade, saying, Come to me again the third day.

13. And the king answered the people roughly, and forsook the counsel of the old men which they had given him,

14. And spake to them after the counsel of the young men, saying, My father made your yoke heavy, but I will add to your yoke: my

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father chastised you with whips, but I will chastise you with scorpions.

15. So the king hearkened not unto the people; for it was a thing brought about of Jehovah, that he might establish his word, which Jehovah spake by Ahijah the Shilonite to Jeroboam the son of Nebat.

16. And when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

SILENT PRAYER—"*There is but One Mind in the universe—the Good Omnipotent.*

A divided mind is to be deplored. It may end in a division of soul and body. Those who get into their minds the idea that they have enemies who are plotting against them, usually become mentally unbalanced. In order to develop harmoniously, the mind must have some central idea around which it builds its kingdom. This central idea should be of the highest—in other words, God. When man has centralized his kingdom in God he becomes true, pure, honest, righteous in all ways, and just in thought and deed.

Solomon in his early reign was all this, but he did not stand up under prosperity. The sensuous nature became dominant, and he had to levy heavy taxes upon his people to keep up the expenditure of substance. When man revels in the sensuous nature, as did Solomon, the vitality of the whole organism is drawn upon. Thus all the people of the kingdom are taxed. When this is carried to a point where the God-loving man loses his original character and becomes a conceited profligate, we are informed in Scripture that Solomon died and his son Rehoboam reigned in his stead. It has been said that "Solomon had a thousand wives, but only one son, and he was a fool."

Rehoboam is the selfish ignoramus that a thousand sensuous thoughts has brought forth in the man. Give yourself up to the sense side of your mind wholly and you will eventually find your kingdom divided. No man can divorce himself from God and be sane. He will sooner or later develop some phase of mental aberration.

But the natural unity of the system seeks to sustain

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itself. There is always a strong natural tendency toward unity and homogeneity in the man constitution. This is innate in its very being.

The ten tribes that have revolted, and set up a separate kingdom in the mountains of Israel under Jeroboam, represent a certain intellectual rebellion against sensual excess. These strive to harmonize and unify the nature, but the thoroughly sensualized Rehoboam will have none of it. Listening to the young men of his realm, who represent the inexperienced, he meets all advances with a wild threat of further tyranny and greater burdens.

Judah represents the central faculty of consciousness. It may be roughly described as the focal point of body organization. Its physical expression is the spinal cord, yet this is but the visibility of an invisible energy. This energy or mind-substance at the very center of the man is susceptible of the highest and the lowest. It is the serpent that may resist Divine Wisdom and crawl upon its belly in the dust of materiality, or it may be lifted up and exalted to the most high place among the faculties of man. When it is sensualized it becomes Judas, who had a devil. It is related that the only tribe that followed Rehoboam was Judah. Thus persistent sensuality vitiated the very core of the man, and he lost complete control of his other faculties. This is often observed in people who have lived on the sense plane until they are animals in human forms.

Yet it is hinted in verse 15 that this division of the kingdom was "brought about of Jehovah, that he might establish his word." "God works in a mysterious way his wonders to perform," and it is not for us to say that those in the depths of sense consciousness will not work out their salvation in due season.

"But one thing is needful." Seek that. "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord forever." That I may dwell in the consciousness of omnipresence is the one thing needful.—*Washington News Letter.*

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SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help, if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over."

All letters are confidential.

UNITY SCHOOL of CHRISTIANITY
SILENT UNITY DEPARTMENT
Tenth Street and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

October 20 to November 20, 1918

Held daily at 9 p. m.

"Thy rod and Thy staff they comfort me."

PROSPERITY THOUGHT

October 20 to November 20, 1918

Held daily at 12 m.

"Thou hast anointed my head with oil; my cup runneth over."

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THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in the 10 a. m. Silence from October 16 to November 16, 1918:

October 16 to November 1—Jeremiah 17:7-8: Blessed is the man that trusteth in Jehovah, and whose trust Jehovah is. For he shall be as a tree planted by the waters, that spreadeth out its roots by the river, and shall not fear when heat cometh, but its leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

November 1 to November 16—Proverbs 16:3, 20-21: Commit thy works unto Jehovah, and thy purposes shall be established. He that giveth heed unto the word shall find good; and whoso trusteth in Jehovah, happy is he. The wise in heart shall be called prudent; and the sweetness of the lips increaseth learning.

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

You should give thanks for the things that seem to throw you out of poise, for they are but opportunities to rise to higher planes of consciousness. The sturdy oaks and the strong, wonderful, beautiful pine trees of the mountains do not grow in hot-houses, shielded from every element that would try their stability. They are in the open, and the storms that beat about them, cause them to take deeper root, a firmer hold in the mother earth, and to develop hardiness and strength to stand erect and glorious no matter what comes against them. We must be strong, sturdy, powerful Sons of God, triumphant over every limitation, able to meet people and the affairs of life in a consciousness of the allness of

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Spirit, and of our own Christ dominion and power, so that we may get good out of every experience. In this consciousness we soon find that nothing can be against us when God is for us, but all things do indeed work together for our good.

Please see the article, "What a Wondrous God is Ours," in the October 20, 1917, Weekly Unity. Trust in God for your supply, being fully assured that it is not limited to the income of which you write, but is abundantly sufficient to meet every need that arises.

In realizing your oneness with Eternal Youth, years will bring understanding and strength, not age. As you become more firmly rooted and grounded in the Truth, you will rise out of the narrow bounds of personal consciousness into the universal; instead of thinking about personality, with its personal rights and desires, you will think about the Universal Spirit of Truth, and will rest in the consciousness that it will bring good to pass and restore you to your Divine birthright of poise, dominion and prosperity.

* * * * * *

While you would not deal unjustly with another, you believe that others can deal unjustly with you. This thought of injustice must be entirely erased from your consciousness. Your talent is God's, and is yours only to use for the highest good of yourself and your fellowmen. Perhaps you have been using your talent unwisely through writing sentimental words and music— words and music that stimulate the lower emotions of man— instead of composing that which is spiritual, inspiring, purifying, regenerating, and uplifting. If you are true to the Spirit, and are bringing forth that which is spiritual, and have confidence in God as your protection and guide, you will find the justice you are seeking because you shall have placed yourself under the Law of Divine Justice.

Hold the following Word daily in prayer, realizing its Truth:

"I daily use the faculties and talents God has given me, for his glory and for the highest good of myself and all mankind. The Christ mind in me now gives me

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wisdom, understanding and power to express Divine Justice, Harmony and Success."

* * * * * *

The heavy feeling that you notice around your heart, after talking to people about the Truth, comes because you talk from the personal consciousness. You get so zealous in the intellectual consciousness that it uses up your substance and afterwards you feel depleted. From the pit of the stomach to a point back of the heart, there lies a great nerve center, and the metaphysician knows this Center to be the Seat of Substance.

You need a greater realization of God as your never-failing, abundant, ever-present Life, Substance, Strength, Wisdom, Harmony, Order and Peace. When you are led to talk Truth to any one, let your words come from this inner realization and not so much from the outer or intellectual understanding. In this way you will feed yourself, as well as your hearers, and will experience a sense of fullness and satisfaction after talking, rather than an empty feeling. Please see the inclosed booklet on "Conservation."

* * * * * *

Your friend is probably right in the midst of us now; his soul has been so long in the habit of being in this locality, among these people, and in a certain line of work for so long, that the habit would not be easily or quickly broken. Again, one cannot go anywhere in Spirit, since Spirit is everywhere present.

You ask if he is conscious of what you are doing and thinking, and if you could talk to him. He has let go of his body and of the brain, and the five senses. Did you ever try to carry on a conversation with another, without using the facilities of the body? If one has trained his soul to send and receive thoughts, without the use of the physical senses, there is no reason why one could not communicate with another soul who was likewise developed, even though one had separated from his body. However, these communications would be fragmentary and unsatisfactory, because the mind would be separated from the brain, which is the functioning point of thought intelligence.

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Even if you could communicate with other souls and learn their concepts and beliefs, would it not be much more profitable to give your attention to developing the Absolute Christ Mind within? Since you can communicate direct with the one All-knowing Mind, the Source of all Wisdom, Life, Love, Substance, etc., why limit yourself to the concepts of individuals?

Man is immortal being, and the body is his vehicle of expression. All of us have lived many times before. We have built up family relationships. We have died over and over again, and been born again in the flesh. Sometimes we have severed former personal ties, and sometimes we have expressed again with the same individuals. Some of the people about you may, at one time, have been much closer to you in a personal relationship than some of your friends in this incarnation. These people may be working out problems in life that you were instrumental in forming in some past life. If so, you are indebted to them, and the only way you can fulfill your obligation is by introducing to them the Truth, which frees and makes whole. Can you afford to spend your time in inertia and depression, when so many people need to be fed with the spiritual manna?

* * * * * *

According to Truth, the innocent do not suffer; suffering comes only to those who are negative to the Truth. If one is unjustly dealt with by another, it is because he has not known how to realize the All-powerful justice of Christ. When one undertakes to demonstrate he must feel that he is working in conjunction with Divine laws which cannot and do not fail.

You speak of a person who cannot see his faults being excused under the Law. A person, who does not set into operation the Divine laws through effectual prayer, is not excused because he knows not the law. If one wants health, he must come into right relation with God. God's laws work without variableness, neither shadow of turning.

God's will is good will, health and prosperity. If a person does not know God's will, he is in ignorance, in poverty, ill health. Sorrow and tribulations come

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through not knowing God and his laws. Necessity very often brings a person to feel the need of God, to search for him and to find him, but God does not "afflict." God does not punish; he loves.

* * * * * *

It is very evident that our friend is having an opportunity to break up in her consciousness certain ideas pertaining to the *family*. If she will work this out in her own mind, holding that she is spiritual being, governed by the law of good, and that she is no longer in bondage to ideas of flesh and blood, we feel that she will break the hypnotic influence now emanating from her daughter. She need not be discouraged at the thought that a "break must come" for every new state of consciousness is preceded by a breaking up of the old. Have you thought that you might be depriving Mrs. B. of valuable assistance through feeling that you cannot write her plainly because her daughter might open the letter? This is just another phase of personal hypnotism. Students of Truth are about their Father's business, and they are under obligation to let their light shine regardless of personality. Jesus rendered us a great service when he pointed out our shortcomings.

* * * * *

As each overcomer progresses in his spiritual unfoldment, there comes a time when outer things seem to fail and drop away, and then he realizes the need of a deeper inner work. The Truth must be inwrought in the very depths of the heart and in the body-consciousness. In other words, the Law must be written in the inward parts. This is done through the power of the Spirit of God within man. It is not the outer word of Truth that does the desired overcoming, but it is the Spirit within that works according to the understanding and spiritual realization of the one speaking the Word.

When one has found the kingdom of God within him, and has built up an abiding consciousness of life in the body, having let go of the idea that life comes and goes, his good will become permanent even in outer demonstrations. The one who is centered in God, is not governed or controlled by things in the outer. Man, conscious of spiritual power, is master of circumstances.

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WHAT THE WRITTEN WORD HAS DONE

We asked for an expression from our readers of the good they had received from Unity literature, offering some small prizes for the twenty best responses. As a result six hundred people wrote to us, letters and articles bearing testimony to the efficacy of Unity literature in helping them to a better understanding of life.

It has taken all the extra time of our editorial force to read and classify these outpourings of many full hearts and minds—and we have not even yet decided which should receive the prizes. Every letter tells of the marvelous results of the application of the Law which the literature points out, and it is like reading an interesting continued story to go from letter to letter, one climax following another in rapid succession.

These letters are such good reading that we have decided to publish a few of them. These have not been awarded any preference in the contest, but are selected from many just as good. We are sure our readers will be helped by these eloquent outpourings of full hearts.

GERTRUDE SLAUGHTER, *209 N. 1st St., Fairbury, Ill.*

For thirty years, I went stumbling along, meeting all sorts of adverse conditions, always trying to do what seemed right, but not being able to rise into a place of power and dominion. Then I came to the place where I felt I must understand why everything seemed to be going wrong.

I wanted to find God, but he seemed so far from my consciousness that none of my prayers were answered and so I stopped praying. Finally I was forced, by ill health, to do nothing but rest.

Gradually I became calm and peaceful in thought, and after a few weeks of just *letting go* of everything, I was given a Unity Magazine by a friend. At first I could understand but little of its contents, but it seemed to me that here in the study of the Unity literature I might find the *Something* that my soul longed for with such earnestness.

After two months of constant reading, I wrote for the Unity Correspondence Course of Study, feeling sure that in this course I would find the foundation principles upon which this school was founded. With the first lesson I was

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lifted up into the spiritual realm of thought and O the joy of finding God, right in my own heart! I experienced the perfect bliss of heaven; but after a while the happy feeling was almost smothered by the adverse thoughts of mortal mind. At this stage of my soul's development, "Lessons in Truth," by Emile Cady, was a wonderful help.

Then I became a member of the Silent Seventy Department, and I think every tract published by the Unity School passed through my hands, also the Weekly Unity issues and the magazines. I read all the literature that came to me, before passing it on to others, and, gradually, understanding was developed until I was able to grasp the contents of "Christian Healing," by Charles Fillmore.

At present, I am letting the will of God develop in my consciousness. I realize that my ideas must come from Divine Mind, and then I will *feel poised* in the Universal Spirit.

I am now studying the last lesson of Part One of the Correspondence Course. I have been *wonderfully helped* by all the literature published by the Unity School, but to me, the Course of Study, stands out above everything else as the guiding Light to Truth.

I have often asked help and advice from the "Silent Unity Department," and have been benefited in body and affairs, but most of all do I recognize and appreciate the impersonal loving-kindness of the Universal Spirit which prompts the help sent out from this department, and which I *feel* whenever I receive a communication from them.

The most satisfying of all the many Truths taught by the Unity School are: The true nature of God; man's relation to him: The place man's body has in Being; how to spiritualize the body: How Jesus Christ saves man out of mortal mind into immortality; and why there is no other name under heaven, given among men, whereby we can be saved: The spiritual interpretation of the Bible with respect to the soul's development: and the One Truth of Being—Christ made manifest. The Unity School is doing a wonderful work in the world, and may it never cease to endure.

MRS. E. C. FARRELL, *366 Main St., Aurora, Ill.*

In 1910, my daughter, then ten years of age, contracted a sore throat during an epidemic in the school. She had always been a particularly strong and healthy child, and so threw off the throat infection easily, but did not recover her normal physical vigor. After several weeks of increas-

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ing languor and weakness, I observed a slight dropping of one shoulder, which increased alarmingly, in spite of constant admonitions and efforts to stand erect. Finally, I called a medical doctor. An examination disclosed a curvature of the spine, so pronounced as to startle the physician into a cry of dismay. He advised me to remove the child from school at once, and he arranged to come the following day to take measurements for a surgical corset, saying that there was no medicine that would avail.

My husband being absent from home at this time, I was obliged to face the situation alone, and I passed through a period of grief and panic impossible to describe. As calmer thoughts superceded the storm of feeling, I came back to the Truth which I had been imbibing from several months' reading of Weekly Unity. Calling to me my two little girls—the younger one was seven years of age—I talked the matter over with them very fully. They had been reading Wee Wisdom for some time and we had spent much time in consideration of the things taught therein. Childlike, they had readily grasped the Truth and when I said to them, "God is love and he is everywhere. Our bodies cannot be sick because God is in them and he is perfect health," they were ready to coöperate with me in Absolute faith.

As for me, probably my realization that all human aid had failed me, and that only Divine Principle could help, lifted me closer to God than I had ever been before. The entire night was spent by me in realizing the Omnipotence and Omnipresence of his love, and when morning came and examination of the spine showed no trace of a curvature, I could not believe the evidence of my senses, and called the physician on the telephone, asking him to come out. He said he would upon his return from a call he was about to make. He said that as I had had the child lie in a very straight position during the night there would, of course, be some temporary straightening of the spine, but added, "Examine it at four o'clock this afternoon." This I did and found again the miracle of an absolutely straight spine.

The next day, upon the doctor's return, I again talked with him on the telephone, asking him if it could be possible that the light, or some other circumstance, had misled us—if the curvature we had seen could have been an illusion. He assured me that we had not been mistaken, and affirmed that the measurements I had assisted him in taking, were ample proof of the curvature. I knew then that he thought me self-deceived and I almost wondered if it were not true.

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That afternoon he came, made another examination, took measurements, looked puzzled, went over his ground again, finally saying, "You are right; there is no curvature here." When I told him my experience, in detail, he shrugged his shoulders and said, "I can only say, the curvature was there and now it is not." He is a man of long experience and of unquestioned standing in his profession.

There has never been the slightest return of the trouble and through the eight years since this remarkable healing my daughter has been in perfect health.

This is only one of the great things, and small things, that the study of the Truth, as presented by the Unity School of Christianity, has done for us.

MRS. O. H. MARTIN, *1235 Ohio St., Waukegan, Ill.*

I have been reading Unity literature for three or four years, and I can truly say I am a new creature in Christ Jesus.

I was the most discouraged and despondent person imaginable. I was in poor health all the time, full of fear, always looking on the dark side of everything, and about ready to give up. I saw nothing in life worth while; all that we got we had to work hard for, and there was nothing before me but a meager existence and a life of trouble, sorrow and suffering. I thought it was God's will for us to suffer and bear it patiently, although I could not see that we got any better by it, or that it benefited the world in any way; and knowing God to be a God of Love I could not understand. In my agony and despair I cried out to God. He heard me, praise his holy name, and answered me, as he always does when his children call upon him in earnest desire. Soon a lady came to my house with Unity. I had read everything of a religious nature that came my way for a good many years, having been a church member, and a seeker of Truth. But always there was a feeling of emptiness, as of something missing, I knew not what. I read "Leaves of Healing," published by Dowie, and I was very happy for a time. He taught that God was the true healer. He also taught some good things about eating, and when he started his Zion we moved up there with high hopes. But alas, all was vanity and vexation of spirit! and we came away. I said to my Father in heaven, "I will from henceforth have nothing to do with any man's religion," and from that time we never went to any church, and I never read any literature of a religious nature except as I would

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read any newspaper. Religion was nothing to me. I said to my Father in heaven, "You know that I am thy child; you know I have given myself to thee in the best way I know. You know I don't know anything, but thou knowest all things, even my inmost thoughts. Thou knowest how I long for the coming of the Christ to reign on earth; Lord, here I am, show me what I must do. I am waiting till my Lord comes. I will not run after any man's religion. I look to thee alone." Then it was the lady brought me Unity literature. I had been talking to her in that discouraged, despondent way, and she told me she had some books and tracts which, if I would read them, would give me a new light. I told her I would read them, but of course I thought they were just like all the rest that I had read. One day it was snowing and blowing and I was feeling just like the weather. This friend came to the door and handed me a Unity Magazine and a few tracts, and I sat down and read them. I am positive the Christ was standing right back of my chair pointing to the words and saying to me "See, there is my message to you; there is the answer to all your questions. See how you have blundered along all these years. I am right here with you, have been with you always, but you have been too blind to see. I said, Lo, I am with you always, but you did not believe." I did not see him because my eyes were holden, but I felt his presence and I knew in my heart what he said to me. He was so kind, so gentle, so loving I was not a bit afraid. I did not even cry, something which I often indulged in in those days. When I had finished reading I felt as if I had a square meal, the first really square meal I had ever had. My husband came home and instead of inquiring if dinner was ready as he usually did, he looked at the new magazine and he too began to devour it like a hungry man does his dinner. Then he read the tracts and never said a word to me until he had read them all.

By this time I was out in the kitchen busy getting the meal, and was singing praises to my God, for I was seeing the dawn of a new day. When my husband had finished everything in sight he came out and wanted to know if I had any more. When I told him how I got them, he said, "we want to subscribe for the literature." From that time I have been a different woman. I have had a feeling that I stand on the rock, which is Christ; that his truth is my shield and my buckler and that I am free in Christ Jesus. I am not in bondage to any man, and I know that my Father approves

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of all that I do because I aim to do his will. Praise his holy name! My heart sings his praises all the day! When we subscribed and began to read both monthly and weekly Unity, there were many things that we did not understand and I asked God to open our understanding. Then I read about "Lessons in Truth," by Emilie Cady, and the Spirit prompted me to get it, but we were very poor at that time, my husband having no work, so we sent for a Prosperity Bank instead. Still it seemed I could not spare the money for that book, but I told the Lord about it and the book came as a birthday gift. I had to read some of it over and over, and some things were hard to swallow, but I said, "Lord, take my hand and lead thou me on," and he did. If I were to tell you of all the blessings that have come to me through reading Unity literature it would make a great book. I want to take the Correspondence Course, but I am looking to my Father to provide the means, and the time for study. I want to prepare myself so I will be better fitted to be a useful instrument to further the kingdom of God in the earth; for this cause came I into the world. My Lord has gone before; I have only to follow in his footsteps.

When we began taking Unity, you were publishing dreams, and advising us to ask the Father to show us the meaning of our dreams. I did this and the meaning would always come to me clear and plain. My dreams were always messengers of peace and plenty or of some promise of security. I had been wandering in the wilderness so long, and was so full of fear, that the dear, loving Father had to continually assure me of his solicitude and protection. Often after the meaning of a dream had been revealed to me I would feel the power of God through my whole being, and it thrilled me with new life from on high. I am very happy. I know that I and my Father are one, and that all that the Father hath is mine. This is only a tithe of what Unity has brought to me. I want you dear friends to know that every word I have written is a blessing from my Father's storehouse of universal supply. That you may be bountifully rewarded for what you have done for me is my constant prayer, and I know my Father hears me.

R. B. McCALLEY, *1016 8 N. W., Washington, D. C.*

In the midst of a busy life, I cannot find time to pause long enough to narrate *in detail* all the blessings I have experienced by the reading and study of Unity literature,

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such as Weekly Unity and Unity Magazine, "Lessons in Truth," by H. Emilie Cady, etc.

When I was, according to human thinking and reasoning, a helpless and hopeless wreck, of no use to myself or others, preparing to undergo as a last resort, a most awful operation, my good wife, in her desperation, sought the aid of a godly man, who held to views about life and health practically the same as those entertained and emphasized by the Unity people. Through the instrumentality of this man God wonderfully blessed me and I was saved from the operation.

Shortly after this a copy of Unity Magazine came into my hands. It was full of rich nuggets of Truth that appealed to me. I became deeply interested and a new hope and inspiration thrilled and filled every fiber of my being. I said to myself: "I will be the man God intended me to be—strong, healthy, robust vigorous, pure, clean and God-like."

I subscribed for Weekly Unity. Then my wife wanted Unity Magazine, and the two papers have since been regular visitors to our home, bringing inestimable benefits.

When I became acquainted with Unity literature I was unable to make a living and was a care and burden to my faithful wife. Conditions began to improve almost immediately. I was restored to health and naturally business possibilities expanded. A very unexpected position came to me, and steadily we have moved onward and upward until now we have a nice business of our own which affords us a comfortable living. We constantly breathe the atmosphere of harmony, bask in the sunshine of Divine love, adhere firmly to the constructive side of every proposition, never believe that anything we undertake can be a failure, and are sustained, prospered, strengthened and protected by the Spirit of the kingdom of God within us.

In innumerable ways, we are so much better off than we were when the first copy of Unity Magazine came into our hands that we continuously bless and praise the day that brought us in touch with Unity literature.

We *know* from varied experiences that Christianity, as taught and expounded by the Unity School, will heal all manner of disease and remove all the inharmonies of life.

One of the most inexcusable absurdities and slanders upon the character of the Christ is to assume, as many apparently do, that he brought into the world, during his personal ministry a perfect and instantaneous method of healing

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disease, and then by his own volition, withdrew this great boon from the realm of human grasp, practicability and usefulness, and by so doing left sick and suffering men, women and children to grope their way amid the mazes, labyrinths, experiments, failures and uncertainties of Materia Medica.

HEALTH

Eureka Springs, Ark.—I received your letter, with prayer to be repeated for Mr. McK. regardless of appearances, and I kept it up until I was almost discouraged. At last, the terrible itching caused from eczema, subsided and he slept for three days and nights. When I went to bathe him on the third day, every sign of the eczema had disappeared. I give God the glory. My husband is 79 years young.—*Mrs. G. McK.*

Owasso, Mich.—For about five years I had an abscess on my upper gum and although I was repeatedly treated by first class dentists, I failed to get any help whatever. It would fill with pus every day, would become very large before breaking, and not knowing when it would break I sometimes swallowed the pus. Finally I heard of Truth and Unity, and was healed of the abscess as well as many other things. God bless and prosper you dear people.—*Mrs. B. S. J.*

Manhattan, Kans.—My husband who had small-pox, was wonderfully healed. He began to improve immediately after asking you for prayers, and was very soon over it. We are very thankful to God and Unity.—*Mrs. D. H. S.*

Kansas City, Mo.—My sister-in-law was sick in bed six weeks, three doctors having given her up. She was delirious and someone had to be with her continually. I prayed for her all Saturday night and when I came home Sunday, I called up Unity, explained her condition, and asked help. The result was that on Tuesday she asked for a bath, and after the bath called my mother up over the 'phone. She has been feeling splendid ever since, and is able to look after her business and do her work. Thanks be unto the Father.—*Mrs. A. St. C.*

Fairbury, Ill.—I wrote you for prayers for my little daughter, who had hurt her head. She had fever, was blind, vomited, and appeared to be in severe pain. In a few moments after writing for prayers she was easier, and by morning she was all right. I thank God for his healing power.—*Mrs. B. B.*

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Grand Rapids, Mich.—My oldest daughter had been having a severe toothache, was very nervous, and could not sleep because of the pain. The dentist seemed unable to relieve her. This afternoon I held a healing thought for two hours. During this time she fell asleep, and when she awoke the swelling and pain had gone, and the gum looked normal. I could give you many instances of the healing power of Christ.—*Mrs. C. D. K.*

Pensacola, Fla.—I thank you for the help I have received through your prayers, and the constant study of these blessed Unity books. I now read without my glasses for the first time in four years, after wearing them for over thirty years. Also the cancer, for which I asked prayers is now entirely healed. With these demonstrations to strengthen my faith, I believe that I can now stand alone in this blessed Truth.—*L. E. W.*

Defiance, Ohio—Our son was seriously hurt and double pneumonia set in, but immediately after sending the message to you he began to recover. The terrible fever left him to return no more. His arms knit without pain. The doctors and nurses and all who saw him said he could not live, but thank the dear Lord, he recovered quickly. This statement was constantly in my mind, "All things are possible with God. Praise and bless his most Holy Name."—*Mrs. L. M.*

Tuscon, Ariz.—Many thanks for the almost instantaneous healing of my eyes. Glory to God!—*E. B. R.*

PROSPERITY

New York, N. Y.—Health and prosperity are manifesting abundantly in my life and affairs. The acute rheumatic pain left me about a week after I wrote you. Thank God! Also my rooms are filled. I call down all the blessings of God upon you dear Unity people, who have helped me to the Truth; who have helped me realize that God is the Omnipresent Spirit, and that from his abundance we are supplied.—*Mrs. A. S. J.*

St. Louis, Mo.—I wrote you about my husband being out of work, and unable to hold a position because of his drinking; and that we wanted a home of our own. All this has been demonstrated, for which I am grateful. My husband became a mechanic and makes very good wages. He has held the same position since last January, and is now free from the drink habit. We have had a nice little home since the middle of last month.—*Mrs. R. C.*

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Hillsboro, Wis.—I wrote you for prayers for prosperity, and God has been with us and guided us through everything. My son's wages were raised, and we were helped in many ways. May God bless you in your wonderful work.—*Mrs. E. V. H.*

University City, Mo.—I wired you at six o'clock on Sunday evening, asking prayers that a damage suit be settled satisfactorily out of court, and at ten the same evening, the lawyer on the opposing side called my lawyer and told him they would like to settle out of court, if possible. Previous to that time they would not listen to a settlement of that kind. We met at seven the next morning and the case was settled satisfactorily to all.—*F. W. S.*

Pompton Lakes, N. J.—Within a few days after I had written you for prayers, I secured an excellent position. I sincerely thank you.—*O. V. H.*

Tacoma, Wash.—I thank you for your words of encouragement and your prayers. Some money, which was owed us, came very unexpectedly. My husband has been so successful in his business, that we feel we are now on the way to prosperity. Also my health is much improved.—*H. S. H.*

Cleveland, Ohio—I wrote you for prosperity prayers, as I had been trying for several weeks to rent three rooms, but all in vain. The day after I wrote you all three rooms were rented. I am thankful to you and God for the change in my affairs.—*Mrs. A. F. M.*

San Bernardino, Cal.—I enclose a love-offering for your prayers for my husband's position. He got employment from a most unexpected source and is now working every day.—*N. R.*

New York, N. Y.—I wrote, asking your prayers, for the sale of our house, which had been standing empty. It was sold within one week after my letter was sent. We are thankful to you for your help.—*Mrs. B. L. S.*

Tarmouth, Maine—I wrote you for prayers that I might rent my rooms, and within one week the rooms were filled. I love the Truth more and more every day. Praise his Holy Name!—*Mrs. L. T. P.*

TRANSFORMATION

Des Moines, Iowa—For over a year I had a claim of tuberculosis, but I feel now that it is a thing of the past. But the spiritual enlightenment from reading your literature has been far greater than all else. I am grateful for the

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knowledge I have of God and his laws.—*Miss E. P.*

Denver, Colo.—We have sold our house and bought another that just suits our needs. It is a wonderful place. Truly God's Law of harmony is fulfilled in our affairs. We are so grateful for your prayers in our behalf. It was wonderful the way things worked out in connection with this transfer. The people connected with the deal seemed just the right ones, and I am sure we are all greatly blessed and prospered. The next morning after receiving your telegram in reply to ours about mothers rheumatism, she was easier, and she has been getting better ever since. She wishes me to thank you for your blessed ministrations.—*Mrs. M. J. C.*

Greenwich, Conn.—All is well with my dear husband and myself. For a time it looked next to impossible for us to come to an understanding, but a change came suddenly. Thank God and you dear Silent Unity friends. I am so happy, and I have complete peace of mind. My husband joins me in expressing gratitude.—*E. G. F.*

Del Norte, Colo.—Thanks to God, through you, I am well. I can receive such blessings in prayer, and in reading the good books that you send me. Everything is changed since I have found my dear Father within me.—*Mrs. I. S.*

Alameda, Cal.—I thank God for the many ways in which I have been helped. He has given both myself and husband health and strength. He has shown us the way in our money troubles. At times it was very dark, but now the way is brighter.—*Mrs. J. S.*

PROTECTION

Auckland, N. Z.—A few days ago our little girl crawled to the edge of the balcony and fell down the steps. The height is a little over five feet perpendicularly. She was crying when we picked her up, but we declared God's protecting care for her and examination proved she had only received a few scratches on the forehead. Three days later there was no sign of any trouble.—*Mrs. C. C. L.*

San Francisco, Cal.—Last Monday at 7 a. m. a fierce, terrible fire broke out one-half block from my home. I stopped quite still and declared the Truth. The wind changed, a little rain fell, and at 8:45 a. m. I went to work, knowing we had been saved by God's power in direct answer to prayer. The fire leaped a block of flats and burned those on the far side from the fire first. I thank God and Unity for my quick, swift, "delivery from peril."—*A. L. K.*

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TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of Unity Magazine was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

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MOVEMENT OF TEACHERS SENT OUT FROM THE UNITY CENTER IN KANSAS CITY, MO.

Topeka, Kansas, has called Mrs. Jennie H. Croft, Unity Librarian, to give a course of lectures and lessons for the Unity Society of Practical Christianity of that city. Mrs. Croft will open her work in Topeka on Sunday, October 20th. The program covering two weeks' meetings follows:

PUBLIC LECTURES

Sunday, October 20, 11 a. m., "Practical Christianity a Living Religion."

Tuesday, October 22, 8 p. m., "The Promised Land."

Thursday, October 24, 8 p. m., "Individual Responsibility."

Sunday, October 27, 11 a. m., "The Universal Trust Company."

Tuesday, October 29, 8 p. m., "Sons of the Promise."

Thursday, October 31, 8 p. m., "Eternal Life."

CLASSES

Mondays, 2:30 p. m., "The Bible." Wednesdays, 2:30 p. m., "The Way of Silence." Fridays, 10:30 a. m., "The Twelve Powers of Man." Fridays, 8 p. m., "Prosperity." Consultation by appointment.

ITINERARY OF MR. RICHARD LYNCH

Beginning on Sunday morning, October 20, Mr. Lynch will address the Unity Society of Detroit, Mich., at their headquarters, Room 56, 213 Woodward Avenue, on the subject of "Practical Christianity." On Monday and Tuesday evenings, October 21 and October 22, at 8 p. m., Mr. Lynch will deliver the following addresses: Monday, "The Value of the Silence;" Tuesday, "The Key to Health."

The next stop will be at Cleveland, Ohio, where Mr. Lynch will give a series of lectures and lessons covering a period of ten days. The Unity Center in Cleveland is located at 10427 St. Clair Avenue. The following program is arranged: Thursday evening, October 24, 8 p. m., subject, "The Message of Unity;" Sunday afternoon, October 27, 2:00 p. m., subject, "Finding the One Great Source;"

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Sunday evening, October 27, 8 p. m., subject "Health and Christian Healing;" Tuesday afternoon, October 29, 2:30 p. m., subject, "How to Enter the Silence," Part One; Wednesday evening, October 30, 8 p. m., subject, "Man, the Master Builder;" Thursday afternoon, Oct. 31, 2:30 p. m., subject, "How to Enter the Silence," Part Two; Thursday evening, October 31, 8 p. m., subject, "Wealth, Your Divine Birthright."

Columbus, Ohio, makes the next call for Mr. Lynch's services. At Rankin Hall, 22 West Gay St., the first address will be given Sunday morning, November 3, at 11 a. m., subject, "What Is Practical Christianity." The following series of addresses will be given during Mr. Lynch's stay in Columbus: Monday evening, November 4, 8 p. m., subject, "The Significance of the Silence;" Tuesday, November 5, 8 p. m., "The Healing Law and Health;" Wednesday, November 6, 2:30 p. m., "The Way of the Silence;" Friday, November 8, 8 p. m., "Wealth, Your Divine Birthright;" Saturday, afternoon, 2:30 p. m., "How to Enter the Silence."

All of the above-mentioned lectures and classes are open to the public. Interviews, advice and healing can be arranged by appointment.

Miss Kate M. Nevill, one of the Field Lecturers of our School, has been attending a Truth Conference at Dr. Schroeder's Church of Practical Christianity in St. Louis. Miss Nevill addressed 600 people at the Sunday morning conference, her subject being, "The Significance of Practical Christianity." There was an audience of 800 at the Tuesday evening session of the Conference at which Miss Nevill spoke again. Some of the other speakers were, Mr. Leon Greenbaum, Mrs. Nettie Greenbaum, Mr. H. T. Wiegel and Rev. H. H. Schroeder.

In November Miss Nevill goes to Oklahoma for work in the interest of Practical Christianity. Tulsa invites her for two weeks beginning November 10th. Sapulpa claims her for ten days from December 1st to 10th.

When telegraphing to Silent Unity for prayers be sure to give your street number. This will enable us to send a return wire if the case requires it.

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SUBSCRIBERS MUST CONSERVE PAPER

The Unity School is requested by the Pulp and Paper Section of the War Industries Board to help conserve the supply of paper by discontinuing all subscriptions after date of expiration; also eliminate, as much as possible, free copies of magazines from being sent to nonsubscribers.

To fulfill the School's part it will be necessary to stop all subscriptions upon expiration date. This rule will be put into effect November first, and we trust our subscribers will coöperate with us by renewing their subscriptions when they are first notified.

Subscribers can also help us to comply with the second part of the Government's request by having their friends, who are not subscribers and those whom they think would be interested in Practical Christianity to send to us for specimen copies of our periodicals, and in this way we would send sample copies to only those who desire them.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. C. E. Patton, 444 Irving Ave., Rockford, Ill.

Mrs. Ferd Jornes, 121 West McCarty St., Jefferson City, Mo. Phone, 528 Blue.

Mrs. A. B. Connell, Gwynn Oak Uplands, Station F, Baltimore, Md.

Mrs. Edith Elmendorf, Route 1, Box 72, Edmore, Michigan.

Nona Watson, Paola, Kans.

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UNITY SCHOOL PREFERS THE AMERICAN REVISED BIBLE

Many people today cling to the old or King James' Version of the Bible because it is endeared to them by association. It is a fact that when human nature becomes familiar with the old, old songs, old poems, old Scripture quotations, it does not want to exchange for the new. It is better to let sentiment go and receive the new than to retain the old and lose the Truth.

We prefer the Revised Version because it clears up so many obscure passages, and gives force to many weak ones. The Revised Version is prized by all of those who want the truest statements, regardless of the weakened creed and theology that may result from having the light of Truth thrown on the old Version.

Some twenty thousand errors were found in the King James' Version by the Revision Committee. Quite a number of these are mentioned in the Preface of the American Revised Bible, which is brought out by Thomas Nelson and Sons. Let us note this one instance: Under the Old Version we are commanded to "search the Scriptures," and the impression was always conveyed that in them we would find "eternal life." The revision changes the whole character of the passage, and instead of a command by Jesus to study the Scriptures, we find that he was rebuking the Pharisees for doing that very thing. He said, "Ye search the Scriptures, because ye think in them ye have eternal life; and these are they which bear witness of me." "But the witness which I receive is not from man." Instead of commending the study of the "witness," or testimony of men about spiritual things, Jesus would have his followers open to the Spirit of Truth, "who will lead you into all Truth."

The American Standard Version of the Teacher's edition of the Bible is printed in large, easy reading Bourgeois type, on imported Bible paper, with full references. Concise Bible Dictionary and Combined Concordance (or word finder) prepared especially for the American Version. Contains twelve colored maps and 25 outline maps through the text.

Another attractive feature about this Bible is the binding. We are able to procure a limited number in that excellent Keratol binding. Keratol is a beautiful and durable vegetable composition.

Unity School of Christianity will mail one of these Standard Revised Bibles to any address for $3.50.

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THE UNITY PROSPERITY SERIES

The "Unity Prosperity Series" are three booklets that explain some important laws that govern Prosperity, Opulence, Success, and true riches. At present the series will contain three booklets, but from time to time we will make additions so the set will be a complete Series on this subject. The price of the present series is fifty cents for the three booklets; single copies 20 cents. The following is a partial description of each booklet:

PROSPERITY AND SUCCESS, *by Sophia Van Marter.* Success and prosperity are the result, the manifestation of superior ability. Every man and woman is naturally endowed with this ability, but through lack of understanding may fail to realize prosperity. This helpful booklet contains simple instruction for those who desire to know more fully how to demonstrate abundance, and it really meets a very great need in supplying the primary instruction for the realizing of success and prosperity.

In a manner unusually attractive Mrs. Van Marter tells a number of incidents how the people in the practical world are applying this teaching. Read the first and fundamental steps in demonstrating prosperity and success as given clearly in this booklet.

"Prosperity and Success" is bound in antiquarian cover, designed in bronze. The paper is toned antique book, and the type is large and clear. In Prosperity Edition with handmade envelope. Price, 20 cents.

WEALTH AND WISDOM, *by Jennie H. Croft.* The complete title of this new booklet is "Wealth and Wisdom *Through Mind Action.*" Wealth, like every other manifest thing, is an attitude of mind. To attain wealth, the proper mental activity must be maintained until the entire mentality is impregnated with the consciousness of riches.

At the close of each chapter there is given a valuable affirmation for meditation. These thoughts release the power contained in the words, and the mind quickly takes hold of that power and establishes a consciousness identical to that of its source. As a result unlimited success and prosperity become manifest.

Bound in a paper cover to harmonize with "Prosperity and Success," and inclosed in a handmade envelope. Price 20 cents.

GIVING AND RECEIVING, *by Charles Fillmore.* The conception of God's infinite substance and the manner in

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which one may acquire this substance and bring it into visible manifestation is dealt with in this booklet. Giving is as great a problem as receiving. One must first learn to give, then the receiving comes automatically. One must learn to give not as charity, but as described in this wonderful little booklet. Printed on good book paper in large, clear type. Art cover in two colors on artistically designed Antiquarian paper. Inclosed in a handmade envelope. 32 pages. Price, 20 cents.

CHRISTIAN HEALING

By CHARLES FILLMORE

This book is a systematic explanation of the healing taught and demonstrated by Jesus Christ. It is a strong, clear, logical course of lessons; a text book on applied metaphysics. Many have been healed and in other ways helped through studying this book.

"Christian Healing" contains twelve lessons in the Science of Life. In addition to the regular lessons there are thirteen auxiliary chapters on vital subjects.

POCKET EDITION—*Flexible Binding and Thin Paper—Sixth Edition Revised.*

A very handsome volume, size 4⅜ by 7¼ inches. In limp binding, large type, round corners, and gilt edges. Each book is silk sewed, bound in Keratol, and sent in a neat individual box. A silk bookmark is placed in each volume. Price $2.50.

TRENCH EDITION—*Pocket Size.*

Bound in khaki for soldiers. Thin paper and large type. Price, $1.50.

CLOTH BINDING—*Sixth Edition Revised.*

Bound in dark green cloth. Printed in 12 point type on good book paper. Binding and top stamped in gilt. Price $1.50.

PAPER COVER—*Sixth Edition Revised.*

This new edition is also printed in large type (12 point). In the paper cover "Christian Healing" sells for 75 cents.

Six assorted recent issues of Unity Magazine will be sent to any address for 25 cents. The magazines sent will be ones taken from our surplus files, and will therefore be our choice. Unity School of Christianity, Tenth and Tracy Avenue, Kansas City, Mo.

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UNITY BEAUX ARTS SERIES

Many editions of this Series, amounting to over 300,000 booklets in circulation, prove that the Unity Beaux Arts Series contains something worth while for the world. In these booklets are found many of the essential truths of life.

The series consists of six booklets, all uniformly printed in large, clear type on heavy paper, with artistic cover. The name of the series has been taken from the beautiful Beaux Arts cover in which the little volumes are bound.

The following booklets are contained in the Series: "All Sufficiency in All Things," by H. Emilie Cady; "Directions for Beginners," by Charles Fillmore; "Finding the Christ in Ourselves," by H. Emilie Cady; "Trusting and Resting, and in His Name" (two essays), by H. Emilie Cady; "The Practice of the Presence," by Jennie H. Croft; "God's Hand and Loose Him and Let Him Go" (two essays), by H. Emilie Cady.

We call your attention to the special price of $1.00 which is made for the six booklets when ordered at one time. Single copies are 20 cents.

APPROPRIATE SEALS

Seals bearing our National motto, "In God We Trust," are the latest innovation from the Unity Press. They are issued in response to the demand for appropriate seals, these days when millions of people are uniting in the thought of spiritual faith and trust in God for protection and deliverance. Upon stationery, magazines, and newspapers will be found this united word, "In God We Trust," and it is only fitting that seals should appear publishing it, especially when there is need of keeping before the boys in camp and service this powerful thought. Every letter and parcel to soldiers and sailors should be stamped with this seal.



Each seal is 1⅜ inches square; mucilaged and perforated; printed in three colors in attractive style. Thirty-six seals in a book, 25 cents.

When telegraphing to Silent Unity for prayers be sure to give your street number. This will enable us to send a return wire if the case requires it.

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IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue, your renewal should reach us before the 5th of November to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 900 Black Building; The New Thought Church, 514 Fay Building.
Oakland—Unity Center 5453 Manila Ave.
Palo Alto—N. T. Truth Center, 543 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d St.; Metaphysical Library, 1024 Broadway.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Building, 165 Post St.; Mission Unity Center, 2476 Mission St.
San Jose—Home of Truth, 144 North 5th St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 West 38th Ave.
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Fla., Jacksonville—M. Spiller, 1712 Main St.
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Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.
N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Sec.
New Mexico, Mexico City—Luis Leal, Isabel la Catelica 24, Primer Piso 7; P. O. Box 60 Bis.
N. Y., New York City—Brentano's 5th Ave and 27th St.; Goodyear Book Concern, 1400 Broadway; New Thought Publishers, 110 W. 34th St.; Emma E. Haase, 661 East 225th.

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Ohio, Cincinnati—New Thought Temple, 1215-16 Mercantile Library Building.

Dayton—W. V. Nicum, 501 Conover Building.

Ore., Portland—The Metaphysical Circulating Library, 402-3 Central Building, 10th and Alder Sts.

Pa., Philadelphia—Unity Center, Room 432, Presser Bldg. Annex, 1713 Sansom St.; New Thought Book Shop, Weightman Bldg. Truth Center, 1328 Walnut St.

Germantown—New Thought Center, 6043 Germantown Ave.

Wash., Seattle—S. Louise Foulkes, 607-608 Chickering Hall, 3d Ave. and University St.; Unity Society, 813 8th Ave.

Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.

Australia, Melbourne—Anna Hudson, 145 Collins St.

Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St., Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke St.

Winnipeg—The Mobius Book Emporium, 258 Portage Ave.

England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington, High S. London, W.; Helen Rhodes Wallace, Bournemouth, 127 Lowther Road.

Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George Street.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in November Unity Magazine:

CLASS THOUGHT
November 20 to December 20, 1918
Held daily at 9 p. m.
"He guideth me in the paths of righteousness."

PROSPERITY THOUGHT
November 20 to December 20, 1918
Held daily at 12 m.
"Surely goodness and mercy shall follow me all the days of my life."

The following new pamphlets will be ready for delivery October first. "Protection," 2 cents per copy; "A Sure Cure for Intemperance," 2 cents; "A Miracle Healing and How it Was Done," 5 cents; "The Book That has Helped Most in Business," 5 cents; "Overcoming the Medicine Habit," 2 cents; "The Occult Power of Love," 2 cents; "A Letter to Every Soldier," 1 cent. In quantities, the 1 cent tracts are 10 cents a dozen; 2 cent tracts, 20 cents a dozen; 5 cent tracts, 50 cents a dozen. Special prices will be quoted for tracts in hundred lots.

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CONCERNING THE UNITY PROSPERITY BANK

Why Necessary.

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

The Object of the Bank.

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank.

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send *Unity Magazine* to three persons who need the ministry of this helpful periodical. So with the Prosperity lessons and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.

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UNITY SCHOOL OF CHRISTIANITY,
Tenth and Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount ($3.00) necessary to pay for *Unity Magazine* to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

1. Name.....

   Address.....

   City .....

   State .....

2. Name.....

   Address.....

   City .....

   State .....

3. Name.....

   Address.....

   City .....

   State .....

(This offer does not include *Unity Magazine* for sender unless his name is listed above as one of the three.)

Name of Sender.....

Address.....

City .....

State .....

10-18

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DO YOU KNOW A SOLDIER IN THE TRENCHES?

Do you want to keep him from harm? Do you want him to know and understand the power of the protecting Word? Do you want him to come back after the war, unsoiled in soul by the terrors and temptations of that hard life?

If you do, you will be interested in what is written here: If every boy in the trenches, or in the navy could realize the truth of the words in the Psalm, "I will fear no evil, for Thou art with me, Thy rod and thy staff they comfort me," it would be a glorious victory over fear. To realize the presence of God, a man must learn the true character of God. He must be able to comprehend God as Spirit, all powerful. He must understand his relation to God and the wonderful power of the Word.

Unity Magazine and *Weekly Unity* will help the boys to understand these things. They will fill them with a new trust and courage. We suggest that you send one of the magazines to them for one year.

The dollar that you pay for this is insignificant compared to the comfort, the pleasure, the assurance and the strength that they will bring to them. With your subscription we will send the boy, free, a copy of "Bulletproof Soldiers," a booklet which tells how a London Doctor protects British Soldiers from harm.

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We will also take your boy up for protection in the prayers of the Silent Unity Society and write him a letter stating that a friend over here is sending him *Unity Magazine* or *Weekly Unity* and a copy of "Bulletproof Soldiers," and that we are praying for his safety.

Fill out the blank below and send it at once to Unity School of Christianity, Tenth and Tracy Avenue, Kansas City, Mo.

Dear Friends:

I am inclosing $1.00 for which please send *Unity Magazine* or *Weekly Unity* and a copy of the booklet, "Bulletproof Soldiers," to the boy whose name appears below. Also please enter his name on the Silent Unity list for Prayers for Protection.

Soldier's or Sailor's Name is:
(State his Rank, Co., Regiment, Division, Camp or Am. E. F.)

.....

.....

Address .....

.....

.....

My Name is.....

Address .....

City..... State.....

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LESSONS IN TRUTH

A Complete Course of Lessons in the Science of Spiritual Unfoldment

By H. EMILIE CADY

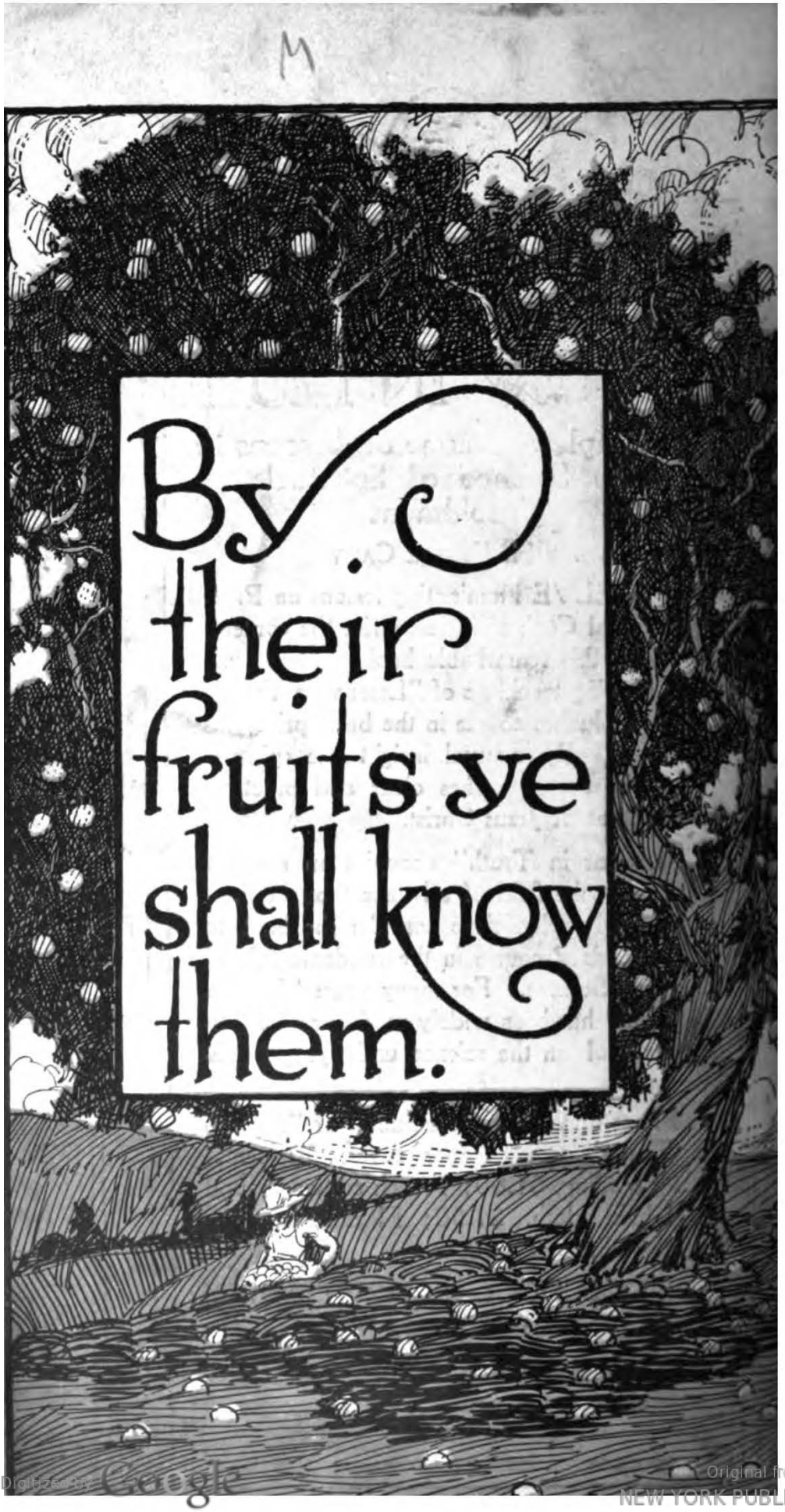
TWELVE illuminating lessons on Practical Christianity comprise the contents of this remarkable book. The strong and inspiring teachings of "Lessons in Truth" form a valuable course in the basic principles of Truth. By unusual insight into spiritual laws, the author makes clear and practical the doctrine of Jesus Christ.

"Lessons in Truth" occupies an eminent position in the field of advance thought literature. Metaphysicians consider the book to be a standard course in the fundamentals of Spiritual Science. For many years "Lessons in Truth" has been widely used as an authentic textbook on the science underlying Christianity.

Prices of the various bindings of "Lessons in Truth" are: Paper cover, 50 cents; Cloth binding, $1.00; Trench edition, bound in Khaki cloth, $1.50; Flexible binding, pocket edition, $2.50.

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Tenth Street and Tracy Avenue, Kansas City, Mo.

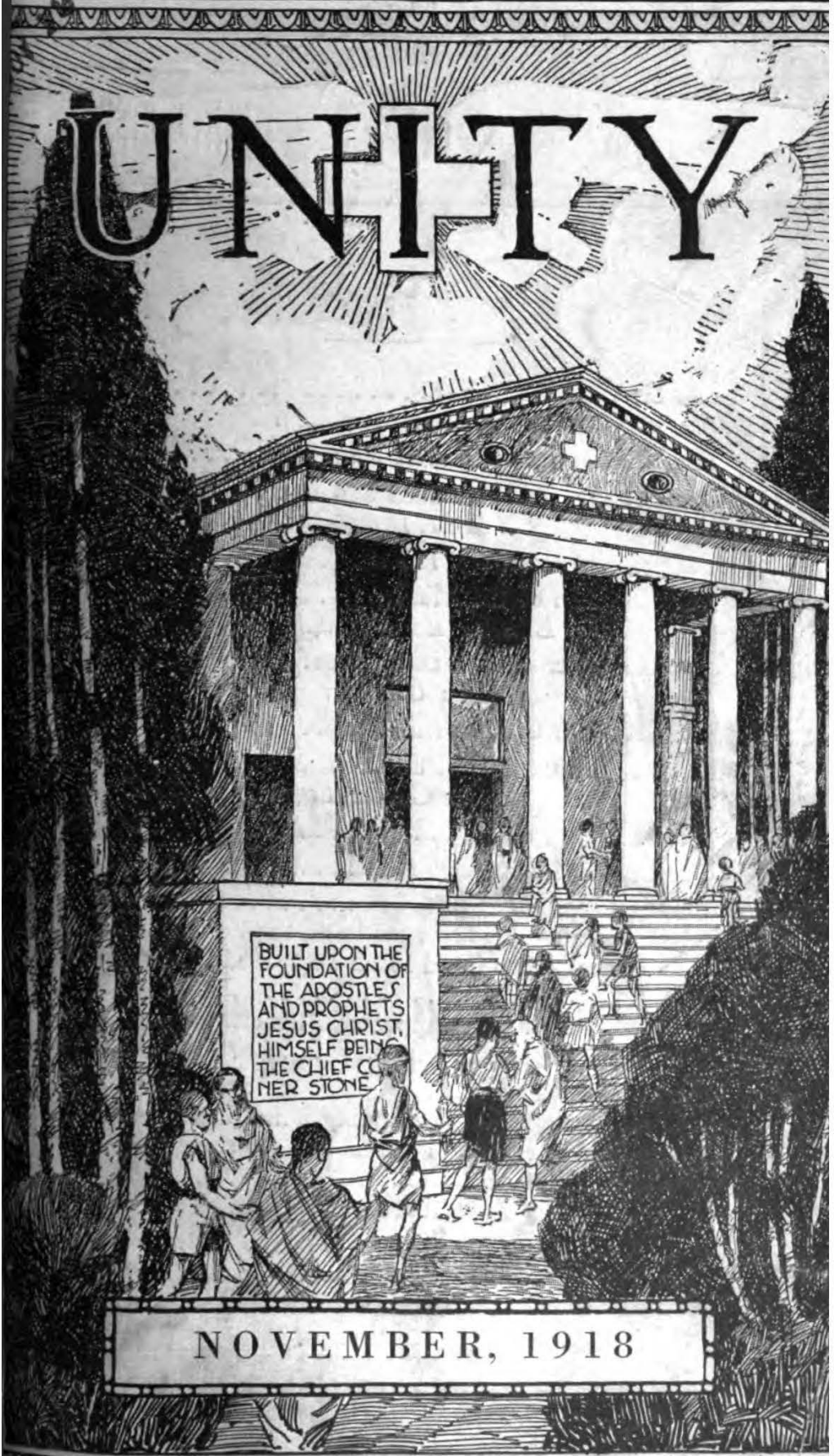
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ICE TO THE READER---Place a one-cent stamp on this notice, hand magazine to any employee of our soldiers or sailors at the front. NO WRAPPING---NO ADDRESS

UNITY



NOVEMBER, 1918

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Contents

Into the Silence (poem) 401
Grace Pearl Bronaugh

The Creative Law, *Charles Fillmore* 404

Conservation, Transmutation and Diet 414
Ida M. Mingle

Temperance, *Dorothy Hatch* 421

The Kingdom of the Mind 423
Ethelind Lord Campion

Spirituality; or Prayer and Praise 429
Effie Unzicker

Thanksgiving, *Charles Fillmore* 434

Love is the Fulfilling of the Law 439
Dora Goldsmith

Bible Study 441

Questions and Answers 442

Sunday Lessons 446
- Jeroboam Makes Idols for Israel to Worship . 446
- Omri and Ahab Lead Israel Into Greater Sin 448
- Elijah the Prophet Appears in Israel 450
- Elijah's Flight and Return 453

Society of Silent Unity 458
- Class Thought and Prosperity Thought 458
- Thoughts for Daily Meditation 459
- Extracts from Letters 459
- The Healing Law Rediscovered 465

Publishers' Department 471
- Relation of Ignorance and Contagion 472
- No Change in Price 473

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DEVOTED TO PRACTICAL CHRISTIANITY
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VOL. 49 KANSAS CITY, MO., NOVEMBER, 1918 No. 5

INTO THE SILENCE

GRACE PEARL BRONAUGH

Beyond the Beginning and Ending,
And farther than pleasure and woe,
Far into the Silence ascending,
Far into the Stillness I go.
I am standing alone but not lonely,
I am facing the Light from afar.
I am caring for nothing but only
The Truth, which I see as a Star.
At first it was pleasure I wanted,
At first it was ease which I sought.
At first it was Self that I vaunted,—
Was Self, not the thing that I thought.

At first 'twas for love that I thirsted,
At first I demanded my due.
And so in the fight I was worsted,
Myself, or the Self that I knew.
For *that which I knew not was master!*
And that which I knew was destroyed.
Thus selfishness met with disaster,
It perished and passed to the Void.
As long as I clung to the mortal
And thought of the old self as I,
So long did I pause at the portal
So long did I suffer and die.

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But when in the stillness I harkened
To the Voice which the Higher Self knows,
Then the witch-fire before me was darkened,
Then the Star of my Spirit arose.
O friend, I must loose ere I bind thee!
I must enter the Silence alone!
O Love, I must lose ere I find thee,
For nothing on earth is my own!
At first as I left you in sorrow
I said, "It will quickly be passed."
I said, "I shall find you tomorrow,
I shall find you in heaven at last."

As I turned from the path of the human
And entered the Stillness supreme,
The Star of my Soul did illumine
My steps till the past was a dream.
Then the hunger for love and possession,
And the will which at first would not swerve,
The longing of Self for expression,
Were lost in the purpose to *serve*.
Then I found I was giving, not taking,
Then my soul grew more peaceful, secure.
Then my steps which were conscious forsaking
Grew easy, unconscious and sure.

There is little to bind me or bother,
No dogma nor creed do I own.
I ask but one boon of the Father,
I hunger for Wisdom alone.
Beloved, I seek you no longer,
And if you await me above,
Pass on, for my spirit is stronger
And needs not to lean on your love.
Let me lighten your load, let me bless you,
Let my prayers be a lamp to your feet.
No more will I seek to possess you,
I leave you in freedom complete.

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I ask but one boon, as you enter
The Stillness and bathe in its bliss,
As near and more near to the Center
Of Light you approach, grant me this:
No share in your joy,—I am yearning
Far less for the dreams of my youth,—
But drop me one crumb of your learning,
O grant me one tithe of your truth!
No better than this could be given.
If you love me then lighten my night.
Inspire me, till darkness be riven
With beams of ineffable light.

And whether on earth or in heaven
Your consciousness meets the divine,
The truths which are perfect, "the Seven,"
Impart to this spirit of mine.
O Friends, whom I knew, who have left me,
O Friends, whom I never have known,
Of shadows my Soul has bereft me,
Behold, I am standing alone.
I would know, I would worship and wonder,
I would learn of all wisdom and worth.
And what is above me and under,
In heaven as well as on earth.

I would know, that my soul might be worthy
To serve and to save men from woe.
To heal and to cleanse from the earthy,
For the sake of this power, I would *know!*
Beyond the Beginning and Ending,
And farther than Night or than Day,
Far into the Silence ascending
I seek my particular ray.
I press toward the Center, unswerving,
Toward the Star which illumines my night.
And I know that by Loving and Serving
Alone, shall I enter the Light.

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THE CREATIVE LAW

CHARLES FILLMORE

MAN never had a desire that could not somewhere in the providence of God be fulfilled. Creation would be weak in its most vital part if this were not true. Desire is recognized as the onward impetus of the ever evolving soul as it builds from the within out, and it carries with it fulfillment as a necessary corrollary.

All is Mind, and the things that appear must be statements of Mind. Thus Mind *is*, and it also appears to be. The *is-ness* of Mind is but the one side of it. Being is not limited to the level of *is-ness*—it has all possibility, which includes the breaking forth of its inherencies into the realm of appearance.

Thus Mind has two sides, the invisible and the visible. Neither can be left out of a true philosophy. To say that Mind is all, and at the same time deny that the things that do appear have any part in that *allness* is to give place to but one-half of the Great Truth.

Every mental problem has its statement. That statement is made in response to the desire to know experimentally whether the ideal concept is capable of proof. A variety of factors are involved in every statement of a mental concept. These factors are not an integral part of the statement itself, but it is through them it is worked out. Thus in the simplest problem in mathematics enter processes which are not preserved after the solution has been arrived at, yet were necessary to that solution. These processes are made up of a combination of factors, and the exact outcome of each step is a matter of experiment. The ultimate must be the fulfillment of the idea, but the intermediate steps may be diverged or retraced many times.

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If this be true in the simplest problem of mathematics, it must be true in the creation of the universe. "As it is above, so it is below." Here is where he who has caught sight of the perfectness of the ideal realm falls to denying the appearance because it does not express that perfectness in its wholeness.

With like judgment the student in the depths of a mathematical problem would suddenly erase all his work because the answer was not at once apparent, though he may have completed but a portion of the process leading up to that answer. We would not consider a farmer of sound judgment who cut down his corn in the tassel because it did not show the ripened ears.

Don't jump at conclusions. Study the situation carefully before you decide. Look upon all sides, the visible and the invisible, the within and the without.

The fact that you have an ideal world carries with it the possibility of fulfillment in expression. In Being you cannot shirk expression. To think is to express, and you are doing that without cessation. You may deny that these things of the world have existence, yet so long as you live in contact with them you are recognizing their place. A wholesale denial of their existence keeps you even as a house divided against itself. A reconciliation must take place before you can demonstrate the power of the Christ-man over death. Jesus did not say that his body was nothing, but he did say that he had power to take it up or lay it down. He laid it down in corruption, and raised it in incorruption. He found that his ideal was not being expressed in the body which was subject to decay, so he let the corruptible be crossed out, and from the ruins raised the body of light, which appeared and disappeared at will. This was the fulfillment of his ministry, and the demonstration of the power of the Spirit to overcome that last enemy, death.

All men desire to overcome disease and death. The fulfillment of this desire would be perpetuation of existence in form; so in its last analysis we see that we all

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want to continue our chain of expression unbroken in duration indefinitely extended. This has always been the desire of mankind, and the whole world is today, and ever has been, fighting this monster, death. Oceans of medicines are swallowed daily, millions of doctors are exerting all their energies, and prayers unnumbered are uttered in a blind struggle to vanquish this dreaded enemy of mankind. This indicates a most powerful desire to be fulfilled. Jesus showed how it might be done, and gave the recipe. He said, "Verily, verily, I say unto you, If a man keep my sayings, he shall never see death." He also said, "The word which ye hear is not mine, but the Father's which sent me," and, "The words that I speak unto you they are Spirit and they are life."

There is a chain of mind action connecting cause and effect in all the activities of life. This chain is forged by man, and its links are thoughts, words. Jesus laid great stress upon the power of the *word*. Yet he was wise in the injunction that his words should be kept; that is, men were to keep before them the ideal which he had. This ideal is the realm from which the word draws its substance, and its character determines the result.

The "sayings" of Jesus were tremendous. They raised the ideal of man and God far above what had ever before been conceived. They so far transcended the thought plane of the people that even his followers could not accept them, and many "walked no more with him." And until the last decade men have not grasped the lesson of the power of the Word expressed from his high ideal. Who in the past has taken Jesus literally, and sought to overcome death by keeping his sayings? Many have believed in his doctrine, and a great ecclesiastical industry has been built upon it as a foundation, but who has taken in full faith the *words* of Jesus and made them flesh of his flesh and bone of his bone, by not only believing them but by saturating his mind with them until they reincarnated themseles in his body?

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This is the secret of every spiritual demonstration, not only a concept of what is true of Being, but a carrying out in thought, word, and act of that concept.

If I can conceive a truth, it follows that there is a way by which I can make it manifest. If I can conceive of inexhaustible supplies existing in the omnipresent ethers, there is a way by which I can make those supplies to appear. When once the mind has accepted this as an axiomatic truth, it has then arrived at a point where the question of processes begins. No one ever fully sees the steps he is to take in reaching a certain end. He may see in a general way that he is to go on from one point to another, but the details are not definitely clear to him unless he has gone over the ground before. The architect tells the builder to follow the plans. So in this demonstration of the spiritual powers ready to express through man, he must be willing to follow the directions of one who has proved his efficiency by demonstration.

We all intuitively know that there is something wrong in a world where poverty prevails. It brings sorrow and suffering. We would not, any of us, create a world where it exists. We all want to see it blotted out. This is the index pointing the way to the possibility of doing so. Whatever we see as wrong, it is for us to right. Lack of any kind is not prevalent in God's universe, and if there is such an appearance anywhere among men, it is our duty to do away with it.

There is a way—the "highway of the Lord." Will you take that way? It is a broad way, and there is room for everybody. Jesus said it was the kingdom of heaven, and that "all these things" should be added to those who sought it. This implies that you do not have to fully enter this kingdom to have the things added, but you have to *seek;* you must turn your attention in that direction—then they begin to come to you.

This is being proven by many thousands in this age who have accepted the promises of Scripture literally,

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and are looking to God for every need. They may not in the beginning of the seeking have a single thing to encourage them to expect that they will be provided for in any particular. They just accept the promise, and proceed to carry it out in faith and act as if it were true, and there gradually comes to them new ways of getting a living. Avenues are opened up along lines to which they were strangers, but which they find by experience to be pleasant. This encourages them to go on still further in seeking this kingdom of God; and many of them are now rejoicing in its bounties.

These are they who have wisely used their one talent. They may not have caught sight of the Holy of Holies in that inner sanctuary, but they are gradually getting closer and closer to it. This is the step that everybody is commanded to take. Trust God in all things, and see the result made apparent by the mental currents which you set going all about you. You may not be able to point out just how each separate word of allegiance to the Father took effect, but as the months go by you will gradually observe the various changes that are taking place in your mind, body and affairs. You will find that your ideas have broadened immensely to begin with. The little world has been transformed into a big world. You have begun to think about realities instead of appearances. Your mind is more alert, and you can discern when before you were in doubt. You are not so fearful. The consciousness that there is a Divine Hand guiding the universe and you, has given you a feeling of security. This has extended to your body and to your affairs. There is an absence of prejudice and fault-finding in you. You do not judge so harshly. You are more generous, and other people appreciate you by returning the compliment. Things are coming your way now where you thought they were stranded.

This is not only true of your own particular affairs, but if you are observing you will note its effect in a measure upon those with whom you come in contact.

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They are getting more substantially prosperous and happy. They may not in the remotest way connect it with you or your thoughts, but that does not affect the truth about it. All things have their cause, and every cause is mental. Whoever comes in daily contact with a high order of thinking cannot help but take on some of it. His mind takes it on unconsciously just as his lungs breathe the air of the room. Ideas are catching, and no man can live where true ideas are being held without becoming more or less infected with them. "No man liveth unto himself alone."

Now these are some of the *tangible* steps along the way to that larger realization which you desire. These steps are necessary, too, because no one is introduced into the storehouse of the Father, and given the keys and authority to fully pass out the goods, until he has proven his efficiency and reliability. Suppose that men of the world, with their present ideas of mine and thine, were given without mental cleansing the power to produce at will whatsoever they desired? Would not the same ambitions and selfishness lead to still greater oppressions? Would there be any improvement over existing conditions? Verily not! So it is wise that we are to seek first the kingdom of God and his *righteousness* before these things are in their fullness added.

But there is such a kingdom, and it may be found in that supreme fullness by those who are willing to come to its admission terms. Jesus said that the rich man's entrance into the kingdom must be like the camel going through the eye of a needle. This comparison referred to the little gates in the wall about Jerusalem—so small that the camel had to be unloaded and then get down on its knees to squeeze through. This is an excellent illustration of the way in which everyone has to go into the kingdom. Something has to be unloaded. It is not necessarily money, because the poor man gets in no faster than the rich man unless he also unloads.

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That unloading is your ideas about money; about its use, and who it belongs to.

Men's ideas about money are an index to their ideas about all possessions—they believe that the things that come from the earth, the air, and the water are theirs to take control of and claim as individual property to be held in store regardless how needy for those things other men may be. These ideas are today prevalent in both the rich and the poor, and if these two classes were to suddenly change places it would not remedy the inequalities in possessions which these ideas produce.

Men must understand their relation to God, to each other, and the status of the universal resource. They must unload some of their erroneous ideas about their rights in the sight of an all-provident Father. They must understand that they cannot possess and lock up that which belongs to God without suffering the effects themselves of that congestion. It is not the poor man who in the end is the greatest sufferer from this action, because he has not by his concentrated belief in and trust of material things chained his soul to them. Those who are rich in the things of this world are by their dependence upon those things and faith in them binding themselves in material darkness, a darkness that will take ages to dissipate.

Before man can get into the realization of the Supply Invisible, he must drop out of mind every idea of personal possession. He cannot possess money, houses or lands, as his own. He cannot possess the idea in his mind for which these stand. In fact, he cannot possess any ideas whatever as his own. There are possessions that rust and get moth-eaten besides those on the plane of phenomena.

Men possess as valuable their education, their trade, their ability, their talent in any of the many ways of the intellect. Ministers of the gospel possess eloquence or scholarship; some are proud of their spiritual possessions. These are burdens that have to be unloaded at

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the narrow way into the kingdom of heaven. Even the saint who is puffed up with his saintly goodness must unload before he can get in. Whoever is *ambitious* to do good, whoever *strives* to excel in righteousness above his fellowmen—these must unload before they can behold the face of the all-provident Father.

The realm of causes may be compared to steam in a glass boiler. It is perfectly invisible, and if the glass is without flaw the eye might look right at it without seeing anything at all. Touch an escape valve and it rushes out, instantly condenses, and becomes visible. But by this process it has lost its power. Ideas exist in a realm of ideas, and they are powerful only when they are handled by one who is familiar with their characteristics. The ignorant open the valves of the mind and let them flow forth into a thought realm in which they have nothing in common. They are condensed into the bondage of time and space which ignorance conceives as necessary to their fruition. Their power is thus lost, and a weary round of seed time and harvest is inaugurated to fulfill the demands of that world.

It is the mind that believes in personal possessions that is responsible for this limitation of the full idea. God does not have it that way. His world is a world of results following demands simultaneously. This is the world where man finds his true home. Labor, as we understand it, has ceased for the man who has found this inner kingdom. The Divine Supply is brought forth without laborious struggle—to desire is to see fulfilled. This is the second step in demonstration for everyone who has dedicated himself to the Divine Guidance. He immediately enters into easier lines and more happiness than the world affords when he has covenanted to follow the Good only, but this is an advanced degree along the same line of initiation into the mysteries of the Divine Magic. Before this step may be taken a deeper and more thorough mental cleansing has to be undergone by the devotee. He awakens the action of a higher set

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of faculties within his own body, and there are opened to him fresh avenues of expression for his powers, or the powers of the Spirit manifesting through him. As he proceeds in the exercise of the inner faculties, he may find them clogged by the crystals of thought which some selfish idea has deposited, and he must go through a fresh cleansing. If he is obedient and willing to meekly follow the leading of the Spirit without cavil or protest, the way is easy. If, however, like Job, he finds fault, questions, and argues, he will meet with many obstructions, and his journey will be tedious.

Again, he who seeks the kingdom of God for the loaves and fishes he may get out of it, will surely be disappointed in the end. He may get the loaves and fishes —this is possible, but if there remains in the soul that which would use them to selfish ends, the ultimate will be disastrous.

We see many people in this day seeking the aid of the Spirit to cure them of their physical ills. They do not approach it with that true desire for the higher life which should inspire them. They find indulgence of their lusts and passions curtailed by some infirmity, which they want restored in order that they may continue in the fleshly way. The Spirit does not judge motives. It is Principle, and applies principles; so he that is in sin may be healed and again go forth and repeat his folly. Jesus said, "Go and sin no more lest a worse thing come upon thee."

It is the experience of those who have dealt with the Spirit that it is a vigorous stimulant. It restores the vitality of every organ, and they become even more acute to pain or pleasure than before the treatment. This super-sensitiveness renders them liable to more rapid waste, and when the fleshly indulgence is gratified they are quickly burned out, and the collapse is even more complete than before the healing. This is why those who receive Spiritual healing should be instructed in the Truth of Being. They should be shown that they are

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sinning against the law of their existence when they indulge their appetites and passions for mere sensation. Retribution always follows this, and the ignorant suffer equally with the wise.

Dedicate yourself to God and his work. Lay at the feet of the Spirit all your desires, passions, and appetites. Make a definite and detailed covenant with the Father, and agree to use in the most exalted way all your substance. Turn resolutely away from the old habits that have robbed you of your vitality and sunk your body into the depths of inanition.

Humanity is today in the grasp of bodily death through the indulgence of false appetites. They can never put on the immortal robe of purity until they covenant with God to sacrifice upon his altar of spiritual fires all their energies. They must lift up the old serpent that they are now crawling in the dust with. No one can do this without Spiritual aid. Jesus Christ saw this, and through him was provided a helper, "Even the Holy Spirit whom the Father will send in my name."

Whoever silently calls upon this Spirit, and in its abiding place in his own soul agrees to follow it and do its will, shall be helped to overcome all the habits and indulgences that are keeping him out of the kingdom of heaven.

"Seek and ye shall find, knock and it shall be opened unto you."

ALWAYS WITH YOU

"Say not 'Welcome' when I come,
Nor 'Farewell' tell me when I go;
For I come not when I come,
And I go not when I go.

I am *always, ever with you,*
Always *will be, so I pray.*
I would never '*Welcome*' *give you*
And '*Farewell*' *would never say.*"

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CONSERVATION, TRANSMUTATION AND DIET

IDA M. MINGLE

ONE OF the most dominant demands in the world today is that conservation be practiced. For ages man has been the prodigal, casting off his substance in various wasteful ways until he reached a point where the Law, governing his being, decreed, "Thou shalt return unto thy Father's house even though every step be accompanied by the lash of necessity." Tired with existing upon "husks," man is demanding a knowledge of the genuine methods of living; methods which will assure peace and satisfaction, and at the same time give him an opportunity to expand and develop his inherent capacities. However, man must learn to conserve his natural forces before he can unfold his God-possibilities.

The well-balanced soul learns his lessons from those things which press upon him from without, as well as from his inward realm of thought. The Spirit of Opportunity is an omnipresent factor, but in order that conservation may be effectively practiced there must be a deep-rooted conviction of the benefits to be derived. The chief essential in all advancement of a permanent nature is the *establishment of consciousness in the individual of the ideas entering into that which is to be attained.*

Conservation is the righteous use of all things, whether those things be visibly manifest or embryonic creative ideas. The most central starting point in the practice of conservation, and one which touches all planes of consciousness, is that of conserving words. On every hand we note the great waste of energy through inharmonious word-activity. On the mental plane of consciousness, this waste is expressed as uncontrolled

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thought force. In the realm of the soul the riot of emotions and feelings correspond to the waste of words, while on the physical plane this waste is synonomized in the expulsion of seminal seed. When one begins to conserve in the expression of words, immediately his thought world becomes more poised and steady, and less demand is made upon the nerve energy of the organism. As a consequence, the vital fluid, which was converted into word-substance, is transmuted into its original life elements, and rejuvenation and vitalization of the body follows.

Every idea of Truth that is formulated into thought-energy and word-substance vibrates harmoniously upon the vital fluid, and there is incorporated into the very flesh of the devotee the substance of Spirit. "In my flesh shall I see God." The *word is the seed* and, no doubt, the tendency of all living creatures to produce a superabundance of seed is the effect of the unrighteous use of words.

Man is ever seeking a higher expression. Let him learn the process of transmuting the now commonplace energies of his being, and he will find the key to substantial progress and satisfaction. If the human family were to cease from its ejaculations of surprise—its "ahs," "ohs," "uh-ns," and all such other superflous talk, and transmute this energy into *thought on substantial answer* to the remark which called forth the ejaculation, it would convert a great stream of energy into constructive body building, for every word writes something upon the inner consciousness of man. Let the womanhood alone convert the laugh of self-consciousness, so common to them as to be labeled a "giggle" into constructive thought energy, and she would become the master of herself, not only on the mental plane, but on the physical as well.

Knowledge of the righteous use of all forms of energy is the only guarantee toward a legitimate conservation. However, action though harmful, is more conducive to growth and expansion than inertia, and no

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phase of expression is to be condemned. The only genuine method of stopping all waste and leakage is involved in the process of transmutation.

Transmutation is simply the conversion of seed into vital life energy whether the process be enforced or voluntarily established. Transmutation of seed in vegetable and fruit producing plants is being worked out by scientific minds, and more nourishing and vitalizing foods are presented to man for his consumption. But what of man? Shall he continue in the great waste of seed? There is no one but desires more abundant life. When the soul is convinced that transmutation is the keynote to the attainment, not only of more abundant life, but life eternal in the flesh, who of us would refrain from entering wholesouled into the understanding and application of the process of transmutation?

Jesus taught that in order that a man might be said to live at all, he must be born of the Spirit. This is the first essential toward attaining eternal life, and embodies the fulfillment of all Law. The man, in material thought, may get a certain result from conservative living, which is well and good in evolving the soul to a point in consciousness where it can receive an influx of higher power. But he cannot tarry at points along the way even though they mean to him health of body and peace of mind, for perfection as spiritual being is already written in the heart of man as the goal to be attained. Perfection is to be expressed in both the inner consciousness (heaven) and the manifest realm (earth); in both soul and body. If man is involved in a maze of petty, personal thoughts, words and actions, he is expending the inner God-substance in "riotous living," and diverting his attention from the bringing forth of the Christ Self.

Man's desire to live continually in the body is but the prelude to this attainment. Originally man dwelt in the Garden of Eden (spiritual body), and he cannot escape from the urge to again enter into and take possession of this "Promised Land." When man is conserving purely

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in the physical expression, he takes on added powers in the physical. When he is conserving on the mental plane, he experiences a regeneration of mental forces; but if his ideas are centered in the Spiritual Self, in the I Am, he is consciously unifying himself again, in a three-fold way, with the "tree of life" in the midst of the Garden (spiritual body), and is partaking of its living waters.

In the regeneration transmutation becomes a natural process, though if sense thoughts have been intensified in consciousness it may be necessary to lift up the forces of the body, thus offsetting their tendency to flow downward. It has been demonstrated conclusively that the life forces follow the thought, and that the character of the thought quickens or retards its activity. If the student in regeneration feels heavy, morose and dull, it is evident that the vital fluid is following the *unnatural* trend forced upon it through ages of impure thought, and immediate attention should be given to the upliftment of these forces. To uplift the life forces there must first be a conviction that man is both male and female; that union between these principles of Being takes place within the individual for the purpose of begetting a consciousness of life. So long as man believes in sex union as a necessity to the generation of life, the vital fluid, very naturally centralizes at the generative center, and is there stamped with the desire in mind. As a result, there is a tendency to lose the precious fluid involuntarily, or to voluntarily expel it, just at a time when generation under a Divine Law should be set into action.

We are told by St. John in Rev. 22:2 that the "tree of life" bears twelve manners of fruit, and yields its fruits every month. Twelve represents the dominant powers of spiritual man, which powers are symbolized by the twelve disciples of Jesus. The characteristic of these disciples represent the "twelve manners of fruit" yielded by the *tree of life*. One, who is conserving and transmuting his vital fluid, readily discerns *when* in

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the month he should specifically convert this inner force into spiritual quality. If you wish to bring forth James (the brother of John), which is symbolical of Substance, let the Substance Idea dominate the consciousness, supervised, of course, by Wisdom and Love, the procreating Father-Mother nucleus in regeneration. Relate all ideas relative to Substance, active in mind, to the idea of Divine Substance. Cast out, through denial, all ideas of materiality, limitation, etc., and hold firmly to the Truth that Substance is the one reality out of which all is formed.

The well-rounded and well-balanced soul, working toward the regeneration of the whole man, will give specific attention to the bringing forth each month of one of the spiritual qualities. After the seed of man has been established in a regenerate habit of procreation, ideas of Divine Mind flow more easily and naturally in consciousness, and spiritual growth is accelerated. There is no longer any drain upon the inner organism for the tendency to expel the "fruit of the tree" involuntarily, or to waste it in sex or emotional expression is entirely overcome, when the law of regeneration has been sufficiently impressed upon the strata of the heart. The law of regeneration is adverse, though not opposed, to the activities of generation, and when coöperated with intelligently and earnestly, will again dominate the consciousness until the whole body glows and thrills with the pure life of God.

In the regeneration, the body takes on a more spiritual character, expressing more harmony and less weight. A buoyancy and lightness is experienced in the organism which forever offsets the idea that the body is material. Eventually, coöperation with the God-life must bring to light the deathless body in which even the "blood of life" will be transmuted into the original Divine energy. The perfected body is the "Holy City" described by St. John in the twenty-first chapter of

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Revelations, in which there shall be nothing unclean nor unrighteous.

Diet has much influence upon the body. Food stands for an idea, which idea, when appropriated and assimilated, relates itself harmoniously or inharmoniously to the thought force incorporated into the cellular structure of the organism. Again, the food elements are carried in the blood, which is also the avenue through which the life-seed is distributed to the tissues. If the blood is thick with gross, material elements it does not have access to the minute capillaries of the organism, and the tissues being deprived of the vitalizing life forces, deteriorate and die. Food that will contribute to thinness of blood is therefore more vitalizing in its effect than foods of grosser nature.

Fruits excel in purity of quality and no doubt are the most suitable food for one unfolding spiritual consciousness. Eminent physicians insist that fruits are the ideal food. Nuts may be added to the fruits and make a well-balanced diet. Undoubtedely foods in their natural state are more desirable than cooked foods, since the latter are dead and, therefore, are not life-inviting. Much of the energy of the organism, which should be used in bringing forth the perfection of the spiritual man, is usually needed to digest and assimilate food. The natural forces in the organism are almost continually making an effort to relieve the body of excessive food accumulations.

One of the most noticeable effects, where transmutation of seed is consciously carried on, is the lessened demand for food. One finds satisfaction in appropriating the spiritual substance of ideas, and a period of silent communion with the God-life within is much more refreshing and nourishing than even a well-balanced meal of live food.

It is repeatedly emphasized that no one, except Jesus, has attained eternal life in the body. This fact stimulates us to an understanding of the principles which

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governed his life, and is not a stumbling block to progress. The claims that Jesus made for himself, he made for all men. "I am the light of the world." "Ye are the light of the world." Jesus promised that they who follow him in the regeneration shall be master in both mind and body. "And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundred fold, and shall inherit eternal life" (Matt. 19:29, R. V.). And because Jesus discerned the propensities of human nature, he added: "But many shall be last *that are first;* and first *that are last.*" Many souls, conspicuous in some particular phase of spiritual unfoldment, cling with wilful tenacity to some human phase of expression because it delights the sense man, ignoring the Truth that everything of the human must be transmuted into its righteous expression before man can enter into eternal life.

No phase of human nature requires such weeding out as that related to appetite. Man originally sinned through *eating* of the fruit of the tree in the midst of the Garden, and the effect was death in the body. All perversions of appetite, common to man today, are but this primary sin intensified in consciousness. It follows then that when man shall enter into the conservation and transmutation of the "fruit of the tree in the midst of the Garden," or in other words, utilize the vital fluid for the purpose of regenerating the body, death will cease. As St. John in Rev. 22:3-5, speaking of redeemed man, expresses it: "There shall be no curse any more . . . and there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever."

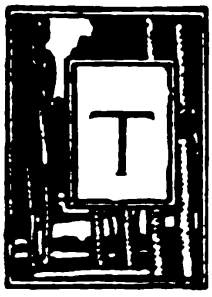
And this our life, exempt from public haunt,
Find tongues in trees, books in running brooks,
Sermons in stones, and good in everything.

—*Shakespeare.*

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TEMPERANCE

DOROTHY HATCH



TO THE ordinary mind, temperance means a mere restraint of alcohol; to the mental man it may mean a restraint of desire; to the whole man it means such a fullness of God, such a satisfaction with Life, that all the desires of the heart are even now fulfilled. Into this idea of temperance comes the query of personal and race purity. How widely misunderstood is the "Blessed are the pure in heart!" To many, a bodily or mental cleanliness represents purity; to many, a great suppression of filth is cleanliness and purity; but to the soul, purity is now, and always. It can never be understood as attained by effort. It grows like the lily of the field, out of the heart of man into his mind, into his body; it is lifted on high, but is never repressed or put down.

The more a thing is suppressed the more concrete, the more solid it becomes. The energy expended in the wrong effort of suppression could well be expanded into the development of a perfect purity. The pure, clean things of God are those which are free from aught *but* God. The clearer the realization of good alone, the greater is the purity of the vision, the more distinct is the view of God presented to his own.

Can we see and feel God, all good, all clearness, when with every atom of our strength we are fighting a thing which only needs to be *let free* to grow into an expression of him?

How can you believe in the allness of good, and say to your own mind, "I am full of evil which must be cut down, else it will grow up and choke my good"? This thing called evil cannot be, never was, and never shall be, for the one Creator pronounced the sentence of goodness upon his every creation.

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Can we waste our wonderful opportunities for growth, for expression, in the lopping off, in the putting down of things that God created? He that *sees* evil as a reality, he that *knows* evil is far from God, no matter what his bodily purity may be, no matter what mode of life he employs; he is farther from God than he that sees the *good* in man, and by the desire for goodness, for more freedom, for greater expression, seeks the things of the soul in their external form.

The *Allness of Good* is that great truth that will be learned this day. Put on the armor of light, of clearness, of purity, so that all else is swallowed up in godliness; *not suppressed in goodness*, but lifted up, a holy, living gift upon God. Body, mind and soul is and shall be the great Trinity, which is God and of God, now and always.

HELP ME FORGET

O God, all merciful,
Help me forget!
Help me forget
The seeming wrong, the worry, fret,
A hasty word of tongue has sent
From heart o'er full of vain regret.

O God, all merciful,
Help me forget!
Help me forget!
Save only word of love and deed
Sent in my hour of want and need
From heart o'er full of Christ indeed.

O God, all merciful,
To ne'er forget,
To ne'er forget
Thy love and mercy daily sent
To bear away the discontent,
Of humble heart now penitent.

—*L. S. H.*

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THE KINGDOM OF THE MIND

ETHELIND LORD CAMPION

"I am the Author, Preserver and Destroyer, Savior, Redeemer and Transmuter, Reformer, Recreator and Regenerator, of my world."

AUTHOR

HE WHO writes a book, consciously creates its characters, and consciously directs them into a logical devolopment of self. He uses his intelligence to make his puppets express to the reader a balanced conception of character, and a natural and reasonable sequence of events. He may copy somewhat from observation; he may draw in degree upon experience; but he uses the power of his imagination to make his characters live and move and *be* so truly themselves that the ending is artistic—that is, beautiful as well as true. Even in purely imaginative creation he follows Truth and Law, and the more of Truth and Law he pictures, the more vital and compelling are his creations. The more "inspired" the writing, the more of Truth it reveals and contains.

If the author exercises pure fancy, without any relation to Known or visible facts, these fancies must embody a vital something that appeals to people as *true.* The poet or philosopher is generally ahead of his generation, because to him is given the vision of Beauty unmaterialized and unformed.

The artist, he who transcribes beauty in form or color, seeks devoutly to express not only that beauty, but profoundest Truth.

The musician, in his most ecstatic raphsodies of sound, is true to the laws of harmony and rhythm, and produces beauty of composition only because of this.

Author, artist, musician—all recognize a fundamental law, and try to intelligently embody it in their

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conceptions, and are happy only when they feel that they have done good work.

But when it comes to man as the writer of his own serial story of life, the author of, and arbiter in his own world of ideas, we find him often untrue to the laws of harmony and beauty.

He strikes false chords in the symphony of life, crashes blindly along from discord to discord, painfully aware of the jarring dissonances; but in his ignorance accusing some outside power for his blunders, and is thus dissatisfied and unhappy.

On the canvas of his mentality he sketches monstrous misconceptions, and believes them to be true if not beautiful, because to him they bear the semblance of reality.

Facing the sun, there are no shadows on our pathway. Turning to Reality, we are no longer deluded by illusions. In the perception of Being—of who and what we really are, there is no room for belief in what we are *not!*

Since I am the "author and creator" of my world of ideas—ideas which I project into the world of form and apparent solidity, I will remember that I am thus responsible for what I find in my conditions, environments and affairs. The chain of ideas between cause and effect may seem to me obscure, but it is forged link by link by my states of mind, is the manifestation of my mental conceptions. I have worked in ignorance hitherto; ignorance of my real Self; of my vast powers and potentialities; of the obedient *Substance* in which thought works, and of the great laws of Being which work for me when I understand.

Now I recognize and accept my responsibility, and begin this moment to build my world with ideas that are beautiful and true. My body responds to these true ideas, and shows forth health; my relationships with others become enduringly harmonious; my affairs prosper, and my mentality *consciously* contacts the Universal Intelligence. I coöperate intelligently with the Law of

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Being, and express in beauty and harmony that which *I Am.*

PRESERVER AND DESTROYER

By the very nature of my Being, I must express positively and constructively, or negatively and destructively. The negation of God, that is, a false belief in separation from God, results in a conception of the Devil. If I believe in the absence of Good, I manifest the appearance of evil. If light is eliminated, darkness ensues; the light still shines, but I, in my self-imposed darkness, comprehend it not.

If I have heretofore ignorantly imagined evil, I can, now that I have realized my God-given power, destroy these false manifestations, and build anew. I am the Destroying Angel of my world of false ideas. If I have walked in darkness heretofore, I now flood that darkness with the illumination of conscious knowing.

If I have power to destroy, I have also power to preserve, to keep safe, to defend, my inherent good. I am the salt of *my* earth; I have not lost my savor. I keep sane and sweet amid the miasma of false conceptions rising round about me.

I destroy the false, the untrue, the impure or adulterated thoughts. I preserve the glory bestowed upon me before the world was. I destroy the ephemeral, the fleeting, the illusory; I preserve *consciously* the eternal verities of my nature.

If I have hitherto *created* darkness, I now in understanding *form* light;—I say to my world of ideas, "Let there be"—and there *is!* I preserve life; I destroy negation, or death. I preserve Good; I destroy my conceptions of evil. I preserve Love; I cast out my imaginings of hate. I preserve my essential Oneness with God; I destroy my belief in separation. I preserve harmony; I dis-continue discord.

"*I Am*, and beside me there is none else."

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RE-FORMER, RE-CREATOR, RE-GENERATOR

If our minds can entertain the idea, if we believe, that things formed in the visible are formed by the power of thought, believe that they are the manifestation of the Word, we must also believe that the things so formed can be re-formed at will in identically the same way.

What we have in mind created, can in like manner be re-created. What the mentality generates, can be re-generated by the same mentality.

It thus becomes clear that if any or all of the various phases of life seem unsatisfactory, it is our privilege and in reality our obligation, to change them to something better. If we have made a false estimate, and have the mental capacity to recognize it, let us correct our estimate, and build anew on a true premise. Having created a condition that makes for discomfort, let us overcome the accumulated inheritance of human inertia, and with a little expenditure of energy, a little patience, a little time, re-form, re-create and re-generate our world of ideas. This is the great business of life, its only purpose, its only excuse—to *manifest* the Kingdom of Heaven in body, mind, relationships and affairs. Life is the Great Adventure; engage upon it joyfully and confidently, as befits one of high estate who has dominion over all things in heaven and in earth!

RE-DEEMER AND TRANSMUTER

To redeem is to rescue from bondage, to ransom, to atone for, or to recover. The Prodigal Son was redeemed when he came (*again*, that is, consciously) to himself, and arose to unity with his father, whom he believed he had lost. He atoned for his long wandering in that far state of consciousness when he went back *home* to the Being he really was all the time. He ransomed his little sense-self by the *recovery* of his Spiritual Self; by a mental re-cognition, a re-knowing of who he really was. He was rescued from the bondage of belief

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in materiality when he discovered that it neither did, or could, give him satisfaction, when he was sick and tired of husks. He was through with sensuousness and sensuality because he had sounded their depths and found no real or lasting pleasure there. And he was forgiven: why? because he gave for unbelief, belief; for ignorance, true knowing. He could no longer be deceived; he knew the false from the true, and thus there ceased to be for him anything but the true. He was transformed in the twinkling of an eye through the alchemy of a change of mind! The false was transmuted into the true, unreality was swallowed up of reality, the false estimate which had kept him in bondage yielded place to the Divine estimate, and he knew himself to be coequal with God.

We are all redeemers and transmuters of our own world of thought and its outpicturings in the visible, the concrete, the things cognized by the physical senses, and so long considered the realities of life.

These thoughts of ours, that have so long been in captivity in Egypt—the land of ignorance—must be reclaimed, and led out into the Promised Land of fulfillment and delight. This is the reparation each owes himself: the atonement each is called upon to make. Having used the power of the Word, the tremendous energy of thought, in a negative or destructive way, we must now build up what we destroyed; become the Moses of our ignorant ideas, and proclaim to them, "*I Am* hath sent me." These debased and captive thoughts must be freed, changed, transmuted, from their state of impotence and ignorance to their true activities, their real positiveness, and unlimited power.

And *I Am* the re-deemer and transmuter, even as I was first author. The transmutation of the human consciousness of imperfection into the Divine Knowing of the Truth is freedom. The conversion of the dross of false beliefs in sin, sickness, sorrow, all the negations, into the pure gold of self-knowledge is the mystical,

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yet entirely practical transmutation that is possible to all. It is in reality a crossing over from one state of mind to another, from a false idea to a true one; for all that we express outwardly, originates in mind. The alchemy of thought! That fluid and non-resistant force which backs up the word of which all things are formed. This power of the *I Am*, which, when we turn toward, illuminates and warms, heals and blesses to the uttermost ends of our consciousness.

Let us turn to the limitless, unafraid, free Being *that we are*, as Jesus of Nazareth turned from all that had in any degree hampered the free expression of the Christ within, and *come forth*, clothed upon with the beauty and majesty of divinity, plenipotentiaries of the Most High, acting *for* God in God-like ways; owners of the spheres, *one* with the heart of Christ, *one* with the minds of the Illuminati of all the ages, *one* with Universal Intelligence, consciously possesing the glories of the kingdom of freedom which it is the good pleasure of the Father to have bestowed upon me.

"I am that I am . . . and besides me there is none else."

The world is wide
In time and tide,
And God is guide;
  Then do not hurry.
That man is blest
Who does his best
And leaves the rest;
  Then do not worry.

—*C. F. Deems.*

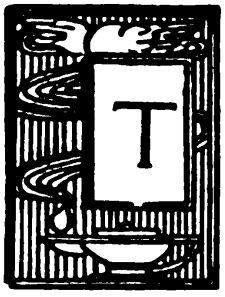
Would you throw away a diamond because it pricked you? One good friend is not to be weighed against the jewels of all the earth. If there is coolness or unkindness between us, let us come face to face and have it out. Quick, before love grows cold.—*Robert Smith.*

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SPIRITUALITY; OR PRAYER AND PRAISE

Correspondence School Lesson Written By

EFFIE UNZICKER



HE BODY is the temple of the living God and is built or produced by mind action, which always builds under law. Mind makes its centers of activity, and the centers build forms through which creative ideas manifest. This is illustrated by the way the minds of blind people develop brain cells in their finger tips.

There are twelve faculties of mind and these express through twelve centers in the body of man. These faculties are represented in the Scriptures by the twelve disciples of Jesus, the twelve foundation stones, the twelve sons of Jacob, the twelve tribes. All through the Scriptures we find that the number twelve is used in symbology. As we study the twelve disciples of Jesus with the idea that they represent twelve faculties of man's mind, which are expressed through the twelve centers of consciousness, we learn the order in which the development of the various centers of our bodies takes place. We also learn the function of the various centers, and their relation to each other.

Among the disciples there were James and John, who were brothers. Jesus called them, "Sons of thunder." When we recognize the great vibrations sent out from the nerve center which is supervised by these two disciples we can understand this statement made by Jesus. The faculties of Love and Discrimination in Judgment find expression through the Solar Plexus, which is located just back of the pit of the stomach and near the heart; this is the center represented by James and John.

It is our obligation to let the Christ within rule over

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these various centers, and to develop them in Divine order, and thus bring into manifestation the Christ man.

If we believe in planetary influences or any other power ruling man, except the Universal Power Divine, we put limitation on the power of God, which is limitless and free. It is the knowledge that man is spiritual Being that frees us from bondage to earthly conditions. All is mind, free and limitless.

Ideas make man and all his conditions. He is ruled through the power of thought. The ideas or thoughts we have in mind attract other thoughts of like character and they form states of consciousness. Thoughts are drawn together just as people are drawn together in various societies. The old proverb, "Birds of a feather flock together," is also true of thoughts. Thoughts of like character are drawn together around some dominant idea to which they are related, thus forming what is known as Thought Centers.

Jesus said, "I am the light of the world; Ye are the light of the world." He tried to make all people understand that they were invested with the same power that he had. The failure to recognize the Christ power in man has held man in limitation. When man recognizes that the Christ power dwells in him as it did in Jesus the Christ, he will rule over the centers of consciousness in an orderly way, and bring his thoughts into a right relation with the thoughts of God, thereby expressing the Divine Order of creation.

This Christ man in each individual must traverse the body temple and cleanse and purify it. Through the Christ Mind error thoughts are cast out of the thought centers; new states of consciousness are built in through affirming the Truth. In this way all the faculties of man's mind and body will be redeemed and brought under the rule of the Christ Mind.

It is by the renewing of the mind that the body is transformed. Paul said, "Be ye transformed by the renewing of your minds." When this renewal of mind

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takes place the cell structures are changed; instead of dead cells sloughing off there is a quickening of life which keeps them all alive, and the body thus becomes incorruptible and immortal.

It is the Center of Spirituality, which is located in the top of the head, that the Christ Mind is contacted by man. When one prays one naturally turns to the Center of Spirituality, at the top of the head. This is the reason men look up in prayer.

In building the body anew, we must call our disciples, (our faculties of mind) as Jesus called his disciples. The first thing essential is to "enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret." We thus make conscious union with the Father, the One Divine Mind. We should then direct our attention to the center we wish to quicken, speaking the words of Truth to that center that we wish established. There will be a response if we are faithful and earnest in the work and are willing to think the thoughts of God after him.

We should make our prayers those of thanksgiving and praise. The Father hears before we call. We know that the thing we ask for in faith believing we shall have, so we should give thanks because we have already received in the Spirit.

Lack of perfect faith and understanding is the cause of our not receiving the outer manifestation at once. Prayer does not change God's attitude toward man, but it does change man's attitude toward God.

The attitude of praise makes man ready to recognize his blessings. Praising awakens the individual to the realization of the presence and limitless power of God. By serving with praise and thanksgiving we bring good to us in the right way. Through the singing of joyful songs of praise we set free energy that inspires ourselves and others, while the singing of sad, mournful songs tears down rather than upbuilds. By applying the law of praise we bring good to ourselves and others.

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We must praise God first and then ourselves as his offspring. We must praise all as good and then only good will manifest.

We live in and are surrounded by a Substance, the spiritual manifestation of which the scientists call Universal Ether. Out of this ether or Substance man makes whatsoever he will. Through thought he lays hold of the Substance, and by words of prayer and praise he forms the thing he desires.

If we wish to manifest success, we should not enter passively into the thought atmosphere of persons who are talking of failure. If we wish to manifest health we must avoid the thought atmosphere of those who complain of ill health, and are always talking of sickness and disease. We cannot attain health by studying disease, as many people think we can. We can only attain health by recognizing the real true Source of health, the Divine Mind, and by making our conscious union with this Mind. We should talk health and prosperity if we wish to manifest them in our lives, because every word and attitude of mind has a corresponding effect upon our lives.

Thought is the great ruling power of man's body and affairs. Thought not only rules the members and the fluids of the body, but it is by thought that the body is formed.

The gathering together of the disciples in the upper room symbolizes the centering of the faculties at the Center of Spirituality for communion with the Father.

Christ Jesus represents the spiritual Man, and his disciples are the twelve faculties of mind. The Christ, or the *I Am*, is higher than the personality, and it is through the activity of the Christ Mind or the Superconsciousness that the new race is to come into expression.

The Solar Plexus is a great nerve center, the lower part of which lies back of the pit of the stomach forming the Substance Center. This Substance Center is

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symbolized in Scripture by Bethlehem (the House of Bread), the birthplace of the Christ child. The upper part of the Solar Plexus is the center through which Love expresses and it is symbolized by Jerusalem (City of Peace), where all the Jews went to worship God. Bethlehem is six miles below Jerusalem; so the Substance Center is found below the Love Center.

Man's body is represented by Palestine. As Jesus went up and down Judea preaching the gospel (good news), healing the sick, casting out devils, and raising the dead, so must we let the Christ man go up and down through the various centers of our bodies, cleansing, purifying, and making us whole and free by the *good news* that Christ abides in us, and rules in our lives.

Man's activities in living and demonstrating the Truth are represented in Scripture by the Israelites. Their wanderings in the wilderness symbolizes how man wanders in the wilderness of thought, and brings suffering upon himself because of his disobedience to the Law, and not because God willed that he should suffer and endure afflictions.

We are taught to pray believing that we have received. When we pray in this manner we can give a prayer of praise and thanksgiving and say with Jesus, "Father, I thank thee that thou hast heard me." Man puts off receiving by expecting his prayers to be answered at some future time. There is no such thing as "time" with God. So in Spirit every request is granted instantly. We, by our own thought, prevent the outward manifestation, for we receive according to our faith.

Happiness, at least, is not solitary; it joys to communicate; it loves others; it sanctions and encourages to all delights that are not unkind in themselves. The very name and appearance of a happy man breathe of good nature, and help the rest of us to live.—*Robert Stevenson.*

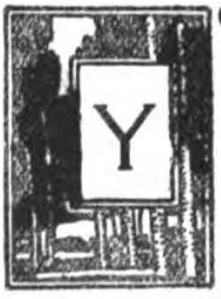
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THANKSGIVING

Lecture by Charles Fillmore, in Unity Auditorium, Kansas City, Mo.

"All Thy works shall give thanks unto thee, O Jehovah, and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power."

"Enter into his gates with thanksgiving, and into his courts with praise. Give thanks unto him, and bless his name."



OU WILL observe, if you study the Scriptures in the light of the Spirit, that those wise prophets who bore testimony to God's inspiration, always gave thanks. Their thanksgiving may not have been couched in just the terms which we would use, but there was recognition and gratitude, and a devout thanksgiving on the part of the wise one for the good, even before it was received. There was going forth from the heart of the devotee the spirit of thanksgiving, for wisdom, for the things of daily need, and, in the case of Jesus, for the always present Father of power and support.

You remember how Daniel, when he was a prisoner in Babylon, appealed to God for discernment of the king's dream.

"Then Daniel blessed the God of heaven. Daniel answered and said: Blessed be the name of God for ever and ever; for wisdom and might are his. And he changeth the times and the seasons; he removeth kings and setteth up kings; he giveth wisdom unto the wise, and knowledge unto them that have understanding; he revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him. I thank thee and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast now made known unto me what we desired of thee; for thou hast made known unto us the king's matter."

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Daniel praised and gave thanks unto the great God for his wisdom, for his inspiration, for revealing to him the dream of the king. The matter was opened to him, his vision became clear and he read out of the Spirit the king's dream and also interpreted its meaning.

I am calling your attention especially to this, because it accords with what modern metaphysicians have discovered as a universal law. If you wish to know about a certain thing, and you believe in the great, everywhere present Mind as the source of all knowledge, go into your "Secret Place," the deep recesses of your mind, and begin at once to give thanks to God that you *do* know. Praise the mind of Wisdom and Understanding—exalt your understanding, and that Presence, through your word; and in some way, through a vision, or a dream, or a flash of spiritual discernment you will receive the necessary knowledge.

This law has been used by wise men all down the ages, but few have attempted to explain it. However, it is not hard to understand that mind synchronizes with mind, like the blending of music, when a keynote has been struck. When you have considered a matter in the light of Spirit, and given thanks for its consummation, you have fulfilled the most potent, yet most simple of all laws. It is a law of mind action, and it always proves itself. Being a law, how important it is that we take advantage of it. Neglecting it, we see why we have fallen short in some of our demonstrations. As a nation we give thanks to God in but one day out of the year. We are not commanded to give thanks even then. In the year 1863, President Lincoln suggested that the nation follow the precedent given by our Pilgrim Fathers in 1623, and have a yearly day of thanksgiving—giving thanks especially for an abundant harvest. It is quite perfunctory in spirit and no one has expected or observed special results. We should not look for great results from one day's thanksgiving out of 365. Thanksgiving does not depend

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upon the president's proclamation. Neither is it fulfilled by ceasing to chase dollars for a single day out of the year.

Thanksgiving must be something more than mere cessation from one's daily work. All those feast days in the old Levitical Law—giving thanks unto God for the escape from Egypt, for the passing through the Red Sea, and the entering into the Promised Land, had a deep meaning to the Jewish people. It was not the eating and drinking at the feast, but prayer and supplication and thanksgiving to God that moved them. Through obedience they came into possession of a law that lies at the very foundation of all true prosperity. Thanksgiving is accumulative. True thanksgiving is the soul's recognition of its relation to Resource—that there is no limit to its capacity. Jesus, in his parable of the talents, taught that the one who used his talent was commended of his lord, while the one who buried his talent was condemned. (Matt. 25:14-30.)

Do you think Jesus advised getting ahead of others by tricky competiton or heartless oppression? No. He knew the value of knowledge in lessening the burdens of the oppressed. If men were possessed of larger wisdom they would have greater possessions.

Now, there is a Spirit of finance. There is a Spirit of accumulation and an aberration of dissipation also. These are thought atmospheres that work in the minds of men and are carried along by the race. Jesus Christ came as the master manipulator of these thought atmospheres. He told us to get away from the mere material—to rise up into the psychological; to take advantage of mental and spiritual law. Jesus knew that the spiritually wise should be one degree above the materially wise, yet without guile. "Be ye wise as serpents and harmless as doves."

There is a law, which, through the action of the mind, increases everything it praises. If you give thanks in the Spirit of generosity—seeing abundance for every-

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body, the law works for you. But you must forgive men their debts. Jesus commended the steward who cut in half the sums owed to their landlord. "Owe no man anything but love," said Paul. Debt is to be forgiven in the kingdom of God. In their great thanksgiving feasts the Jews forgave all debts. This was prophetic of that Golden Age now being ushered in, where debt and usury and taxes will be wiped away.

The limitations of the realm of appearances stand in the way of those who do not know this great law of increase through praising and thanksgiving. When Jesus was informed that the multitudes that followed him into the wilderness were hungry, he asked what they had. The answer was, "Five loaves and two small fishes." This was so inadequate to the feeding of five thousand people that the disciples would not consider it; but Jesus said, "Bring them hither to me." "And he took the five loaves and the two fishes, and looking up to heaven, he blessed and brake, and gave the loaves to the disciples, and the disciples to the multitudes." They were all fed, and had twelve basketfuls left over. The central idea in this lesson is the capacity of the Divine Law to bring about large results from small beginnings, when the increasing law of thanksgiving is set into action.

When you deal with spiritual forces, you should drop out of your mind all consideration of the meagerness of your faith. It is the little mustard seed of faith that will remove the mountain of materiality. Man must stimulate his mind with ideas of the presence and power of the Omnipotent God. Then he will build up within him the dynamic energy of the One Life and the One Substance until they overflow and increase everything he touches. This is not selfish accumulation of riches, but the demonstration of plenty for the multitudes.

Now, this is a law which has its origin in mind, in ideas. Like Daniel, take into your mind ideas of the

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mightiness of God. He makes kings and he unmakes them; he fixes the stars in the heavens; he makes the earth and he fills it with his creations. Everything belongs to the Lord. Such thoughts will build up your appreciation of God as your Resource. Then praise him, and give thanks unto him for all those things you so greatly desire to be brought into manifestation, and it will "be unto thee according to thy word."

FOLDER FOR EVERY DAY

I Am—

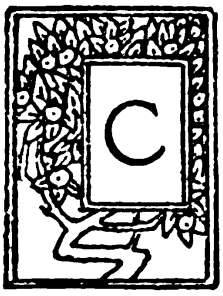
To be honest.
To be honorable.
To be sincere.
To be earnest.
To have Divine initiative.
To be resourceful.
To be ingenious.
To have creative ability.
To be original.
To have executive ability.
To have conscious knowledge.
To have keen insight.
To be discriminating.
To be discerning.
To have Divine wisdom.
To have good judgment.
To have good sound sense.
To do *my own thinking, and to follow it.*
To be very optimistic, glad, happy, joyous, cheerful.
To see only the best in everyone.
To see the brightest side of everything.
To be quick to see opportunities.
To keenly realize that all things work together for good.
To be deeply calm, serene, well poised, deeply peaceful, tranquil, deliberate, unhurried.
To do all things easily.
To never tense or strain.
To be conscious at all times that *I am that I am!*

—*Helena J. Martin.*

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LOVE IS THE FULFILLING OF THE LAW

DORA GOLDSMITH



HRIST came to fulfill the law, not to destroy it. But the purpose of his mission has been obscured by false interpretation, adulteration, and wrong teaching of the law which he fulfilled in his life and work. The misinterpretations are the result of a literal, instead of a spiritual, understanding of his teachings.

The very existence of the desire to know and realize the law is proof of the existence of ways and means to that end, and the earnest seeker will be gratified to read: For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled (Matt. 5:18). This signifies more when recognized as a scientific statement of truth, the hypothesis which meets all the facts of nature's inexorable law in her evolutionary processes. It thrills down to us from its divine source, direct through the ages.

Having responded to the guidance of general intelligence through the succession of grades to the point where we realize we are personally accountable and morally responsible, we are stimulated to search out the law, to condense it and entertain it in our hearts.

The Mosaic law is too ponderous and cumbersome for practical use, so Romans 13:10 comes to the rescue, and we read: "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." All law, then, is absolved in this brief, "love is the fulfilling of the law."

The question of whom we should love is answered beyond a shadow of a doubt by the following refer-

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ences: This is my commandment, That ye love one another, as I have loved you (John 15:12). For all the law is fulfilled in one word, even this: Thou shalt love thy neighbor as thyself (Gal. 5:14). Love thy neighbor as thyself (Matt. 19:19). And the second is like unto it, Thou shalt love thy neighbor as thyself (Matt. 22:39). Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law (Romans 13:8). If ye fulfill the royal law according to the scripture: Thou shalt love thy neighbor as thyself, ye do well (James 2:8).

The preceding commands, however, are transcended by the following: But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you; and persecute you (Matt. 5:44). Having fixed in our minds whom the recipients of our love should be, further comment is unnecessary, except to establish the identity of our neighbor. To do this we turn to Luke 10:30-37, and from the recital given there we conclude that our neighbor is anyone in need. And since God is love, there is no person, place or condition of humanity from which we can deny our love and keep the law of life as given us by Jesus Christ. We do not have to look for peculiar conditions under which to keep the law. We keep it perfectly at all times by loving perfectly at all times. If we never fail in love, the law can never call us to account; we have met all demands, known and unknown, and stand approved by the Judge of all the earth.

Yes, to this thought I shall hold with firm persistence:
The last result of wisdom stamps it true:
He only earns his freedom and existence
Who daily conquers them anew —*Goethe.*

Opportunities correspond with almost mathematical accuracy, to the ability to use them.—*Lillian Whiting.*

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BIBLE STUDY

Interpretation of Genesis 2:21-25 R. V. Its Application in Individual Consciousness.

21. *And Jehovah God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof:*

The soul is coming into the positive development of Divine Love (the woman). Love is the negative quality of mind, and before it can be brought forth, man must enter into the negative side of Being, and cease from outer mental activity. This state is symbolized by the "deep sleep," sleep being a negative idea. The twelve pairs of ribs represent the externalized expression of the positive and negative poles of being. When the poles of Being are harmoniously adjusted, the positive and negative blend in a *new* creation. The positive quality is Wisdom, the father Principle, while the negative quality is Love, the mother Principle.

22. *And the rib, which Jehovah God had taken from the man, made he a woman, and brought her unto the man.*

The rib symbolizes the focalizing point of procreation—where the positive and negative qualities of Mind blend as one. Love is brought forth in the soul in perfect relation to Divine Mind. Jehovah God, the *I Am*, identified in Substance, is bringing into expression the ideas of Divine Mind. When man becomes conscious of himself as spiritual Being, knowing himself to be the Christ of God, he is *I Am* and ready to re-create his world.

23. *And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.*

Wisdom, the man, delights itself in that which it fathers and procreates. That which is manifest partakes of the nature of the idea that produced it. Man

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and Woman are one in Spirit, being the manifestation of the Father-Mother Principle in Divine Mind.

24. *Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.*

Wisdom and Love are the procreating nucleus of every idea. The manifestation (flesh) is one with the idea. When an idea has been established in consciousness we "cleave" to it, or are "attached strongly" to it. As a result, the idea manifests as the substance of our bones and flesh. Man's body is the "flesh" of his ideas.

25. *And they were both naked, the man and his wife, and were not ashamed.*

Wisdom and Love are one, inseparable and not ashamed. That which is eternally joined as one in Spirit is not adulterated. Shame comes out of adulteration. Man and woman were naked—that is, their robe was Truth.

QUESTIONS AND ANSWERS

What is the true communion?

True communion with God is through the Christ consciousness, in the Silence of the soul. If one is holding himself to the thought of being unworthy of God's notice, he needs to still this voice of the "adversary" by coming into the glorious presence of the Father. Before one can have spiritual contact with God, he must rise out of the adverse consciousness through declaring his spiritual character as the one reality.

Forgiveness is the process through which sin and error are erased from mind and body. You can displace error and replace it with Truth by communing with the Real Presence of Christ in affirmative prayer.

Every kind of communion has the same purpose in view, whether one is following the symbols of the sacrament or enjoying the true inner communion. We never

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advise anyone to give up the symbols. One who asks for advice shows he still has use for them; one who is ready to give them up does not require advice. But we do say: have regular communion with the Father in the way which appeals to you most at the time of need. Overcoming is a process of growth and each succeeding day will take care of itself.

Explain briefly the "tree of life," "living waters."

The "tree of life" is the inherent life of the organism, symbolized in the physical by the seminal fluid (living waters) and the spinal column. The spinal column represents the tree, the nerves which carry the living waters being the branches and the leaves of the tree. Every month a transmutation of the seminal seed takes place, under the Divine Order—thus is the "twelve manners of fruit" produced by the "tree of life in the midst of the garden" (the spiritualized body). Man is "walled out" from this precious fruit only by thoughts of sensuality in consciousness. When this phase of sense consciousness is taken up in Truth and eliminated, and the idea of purity built in, man's body begins to express its original holiness and perfection. We *eat* of the fruit of the "tree" when we appropriate Ideas of Divine Life, ceasing to dwell upon life as something that comes and goes, or something that is governed by birth and death.

How is that which is called carnal combined with the spiritual? how does the mortal come into possession of the "Divine germ?"

The mortal never comes into possession of the "Divine germ." The Spiritual man, the true Ego, is the only rightful heir to the Divine inheritance. We, as individuals, must first awake from the dream of mortality, leave Egypt (the flesh-consciousness) forever, cross the Red Sea (the boundary line where we sacrifice every tie that binds us to the past), thence through the wilderness (a transitory state), through the waters

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of Jordan (the boundary line between the transitional and the permanent), and plant our feet on Caanan's land—our inheritance. Once there, we have the thirty-one kings (usurping thought-forces) to conquer before we can peaceably settle down in our inheritance. But Christ, the captain of the army of the Lord God of hosts, meets us (is revealed to conscious thought) on Caanan's shore, and directs our battles—Truth becomes an active, irresistible power.

When the Spiritual man awakens and finds that he is the possessor of the "Divine germ" (the Word of Truth), he begins at once to make use of it, the result of which is an influx of light. And what effect does this have? Mortality, which is synonymous with darkness, begins to fade from conscious thought. As this light increases, mortality decreases, until, as Paul says, "Mortality is swallowed up of immortality." The carnal, or mortal state of consciousness, is the negative of which the spiritual is the positive, the former being the absence or lack of the latter. There is no reality, no connection between them. What connection is there between darkness and light, ignorance and knowledge, or "Christ and Belial"? A cask stands empty at the fountain; now we will fill it with clear, sparkling water; what connection exists between its former emptiness and its present fullness? Its first state was "o" (zero), its last overflowing abundance.

"And the Lord God" (a limited conception of Elohim the Almighty One) "caused a deep sleep"—a mesmeric state—"to fall upon Adam;" but there is no Scriptural record to show that he has ever awakened. In this dreamy state of consciousness, he, the mentality, reproduces from his former experiences a universe of his own, and peoples it with ideas corresponding in their nature to his sleep-benumbed consciousness. 'Tis but a dream, yet, to Adam (the mortal or human race) it all appears real and tangible. Thus, "the old heaven" (or the present conception of it) "and the old earth shall

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pass away," then the new heaven and the new earth shall appear.

The Scriptural mandate is, "Awake thou that sleepest and arise from the dead" (the mortal dream of life) "and Christ" (Truth) "shall give thee light." David, glimpsing the real man, cries out, "I will be satisfied when I awake in thy likeness." Isaiah, when with spiritual vision he had penetrated the time-worn veil of the flesh, sends down the ages this warning cry, "Cease ye from man whose breath" (sense of life) "is in his nostrils, for whence is he to be accounted of" (for).

Can you give me light on the words, "Jesus Christ"? In some writings I notice the above term, and again it is written "Christ Jesus." What is the difference in their meaning when thus used?

Christ is the Divine Idea-Man. Jesus is the name which represents the individual expression of the Christ Idea. "Jesus Christ" is the form of the name commonly applied to the man of Galilee who demonstrated his perfection. "Christ Jesus" is the Idea being expressed by all men as the result of their faith in and understanding of Truth. For example, we have the expression "in Christ Jesus," meaning "in the bringing forth of the Christ consciousness by the individual," or "as man is one with God it is so."

If there is only one Idea in Divine Mind, is it proper to use the plural—ideas?

Christ is the only begotten Son of God, or the one complete Idea of Perfect Man in Divine Mind. He is the embodiment of all Divine ideas such as Intelligence, Life, Love, Substance, Strength, etc. In the architect's mind there may be one masterpiece, but that Idea is the sum-total of all beautiful ideas that have come to his mind.

"Before we can bring happiness to others, we must first be happy ourselves; nor will happiness abide within us unless we confer it on others."

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SUNDAY LESSONS by Charles Fillmore

SUNDAY, NOVEMBER 24.

JEROBOAM MAKES IDOLS FOR ISRAEL TO WORSHIP.—I Kings 12:25-33.

25. Then Jeroboam built Shechem in the hill-country of Ephraim, and dwelt therein; and he went out from thence, and built Penuel.

26. And Jeroboam said in his heart, Now will the kingdom return to the house of David:

27. If this people go up to offer sacrifices in the house of Jehovah at Jerusalem, then will the heart of this people turn again unto their lord, even unto Rehoboam king of Judah; and they will kill me, and return to Rehoboam king of Judah.

28. Whereupon the king took counsel, and made two calves of gold; and he said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29. And he set the one in Beth-el, and the other put he in Dan.

30. And this thing became a sin; for the people went to worship before the one, even unto Dan.

31. And he made houses of high places, and made priests from among all the people, that were not of the sons of Levi.

32. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he went up unto the altar; so did he in Beth-el, sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places that he had made.

33. And he went up unto the altar which he had made in Beth-el on the fifteenth day in the eighth month, even in the month which he had devised of his own heart: and he ordained a feast for the children of Israel, and went up unto the altar, to burn incense.

SILENT PRAYER: *The command, "Thou shalt*

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have no other gods before me," is now and here fulfilled.

The division of the kingdom was the separation between the objective and subjective planes of consciousness, "which continues to this day"—to those who live in sense consciousness. This break has not yet been united, and the "middle wall of partition" still continues. But "these twain" are made one through Christ. When we take up the study of Truth our first revelation is of the unity of all things in God. This unity includes mind and body, and we begin at once to make the at-one-ment through Christ the Truth. This in its simplest aspect brings about a uniting of the intellect, which is the objective or Jeroboam kingdom, and the natural life forces of the organism, which is the subjective or Rehoboam kingdom. But this lesson shows how the intellect or objective plane of consciousness sets up a separate government and system of religious worship.

Jeroboam, whose name means "adverse are the people," perceives that in order to preserve the separation of the people, or thoughts of an external character, from the realm within, he must establish objects of worship. Man is inherently religious, and when he turns away mentally from the Divine Mind he makes some object of sense his god.

Gold is and always has been the god of the intellect. The worship of the golden calves is not merely a Bible story of what once took place in a small kingdom of the East, but it is today a fact of tremendous import. An official of experience in governmental affairs once said with money he could buy the influence of any kingdom on earth. This universal bowing down to wealth is abnormal, and has its foundation in a divided mind.

Centers of consciousness have been established at Bethel and Dan. Bethel is the intellectual heart and Dan the intellectual head—one in the north and the other in the south. Houses of worship are established

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all over the land called the "churches of God," and priests officiate therein "which are not of the sons of Levi."

All observances of the true worship are imitated, and the "feasts" of soul are carried out in cold formality. This sin of idolatry has its ramifications in every department of intellectual life. It places a greater value upon material things than upon spiritual; thus the whole creative process is stopped, so far as man's individual well-being is concerned.

The remedy for all this lies in a unification of the within and the without through spiritual understanding and power. Jesus showed the way to make this unity, and he is our only safe guide.

SUNDAY, DECEMBER 1.

OMRI AND AHAB LEAD ISRAEL INTO GREATER SIN.—I Kings 16:23-33.

23. In the thirty and first year of Asa king of Judah began Omri to reign over Israel, and reigned twelve years: six years reigned he in Tirzah.

24. And he bought the hill Samaria of Shemer for two talents of silver; and he built on the hill, and called the name of the city which he built, after the name of Shemer, the owner of the hill, Samaria.

25. And Omri did that which was evil in the sight of Jehovah, and dealt wickedly above all that were before him.

26. For he walked in all the way of Jeroboam the son of Nebat, and in his sins wherewith he made Israel to sin, to provoke Jehovah, the God of Israel, to anger with their vanities.

27. Now the rest of the acts of Omri which he did, and his might that he showed, are they not written in the book of the chronicles of the kings of Israel?

28. So Omri slept with his fathers, and was buried in Samaria; and Ahab his son reigned in his stead.

29. And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

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30. And Ahab the son of Omri did that which was evil in the sight of Jehovah above all that were before him.

31. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Eth-baal king of the Sidonians, and went and served Baal, and worshipped him.

32. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

33. And Ahab made the Asherah; and Ahab did yet more to provoke Jehovah, the God of Israel, to anger than all the kings of Israel that were before him.

SILENT PRAYER: *The consuming fire of God-Mind destroys all error and I am free from sense sin.*

Omri means *like a sheaf*, and symbolizes that phase of consciousness in which the ruling thought is not in Truth, but outside of it. When the center of identity drops from Spirit to a recognition of form as the real, an entire change of character ensues—the thoughts of the outer world are the basis of action, and life becomes a kind of "fool's paradise."

In the beginning this reign has its pleasant aspects. "Six years reigned he in Tirzah." (Tirzah means *delight.*) But the foundation being outside of Truth, the thoughts and acts wander farther and farther into error. Omri bought the hill Samaria, which means an exaltation of personality, and set up a city, or center, there. He walked in the way of Jeroboam, who symbolizes that which his name implies—"the people are adverse." This all illustrates a certain phase of intellectual rulership in which the One True God of Reality is ignored, and a lot of secondary deities are substituted. Baal means *lord*, and it was the besetting sin of the ancient Hebrews to apply this to things formed instead of the formless. This tendency is still prevalent among followers of the Hebrews. All concepts of God less than Universal Mind are Baal. Whoever believes in a personal god is a worshiper of Baal, because he makes an image of that which is "without body, parts or passions." A

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personal god leads to a materialization of religion in all its aspects. When the mind is centered in the outer realm of consciousness, where the thoughts or "people" are adverse to God, it retrogrades until that whole state of consciousness goes to pieces. This retrogression is by stages, from bad to worse. Omri was a little worse than any that had preceded him, but he was followed by Ahab, his son, who provoked more opposition or "anger" of the True Law than all the kings of Israel that were before him.

Ahab's pinnacle of sin was marrying Jezebel, who represents the animal soul of unbridled passions of sense consciousness. When this union of the ruling identity in the intellect and the licentious desires of the body is complete, the whole man is involved in error. This is rearing an altar for Baal in the house of Baal.

But the reign of these error states of consciousness is temporary, and there is an undercurrent of Truth constantly at work, deep in the man, that finally brings him to his senses. Omri and Ahab passed away; Jezebel met a violent death. The prophets of Baal were destroyed in a bunch by Elijah, the fiery word of God, and Israel was redeemed. So the higher principle in man erases the thoughts of error, and harmony in mind and body is restored.

SUNDAY, DECEMBER 8.

ELIJAH THE PROPHET APPEARS IN ISRAEL. —I Kings 17:1-16.

1. And Elijah the Tishbite, who was of the sojourners of Gilead, said unto Ahab, As Jehovah, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

2. And the word of Jehovah came unto him, saying,

3. Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before the Jordan.

4. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

5. So he went and did according unto the word of

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Jehovah; for he went and dwelt by the brook Cherith, that is before the Jordan.

6. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7. And it came to pass after a while, that the brook dried up, because there was no rain in the land.

8. And the word of Jehovah came unto him, saying,

9. Arise, get thee to Zarephath, which belongeth to Sidon, and dwell there: behold, I have commanded a widow there to sustain thee.

10. So he arose and went to Zarephath; and when he came to the gate of the city, behold, a widow was there gathering sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thy hand.

12. And she said, As Jehovah thy God liveth, I have not a cake, but a handful of meal in the jar, and a little oil in the cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

13. And Elijah said unto her, Fear not; go and do as thou hast said; but make me thereof a little cake first, and bring it forth unto me, and afterward make for thee and for thy son.

14. For thus saith Jehovah, the God of Israel, The jar of meal shall not waste, neither shall the cruse of oil fail, until the day that Jehovah sendeth rain upon the earth.

15. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days.

16. The jar of meal wasted not, neither did the cruse of oil fail, according to the word of Jehovah, which he spake by Elijah.

SILENT PRAYER: *The inner light and life are united with the outer thought and I am healed.*

The Bible gives the workings of man's consciousness in all its departments. Omri and Ahab represent the external movements of the mind in a whirl of discord, caused largely by a lack of spiritual development, or recognition of the spiritual source of life. This leads to a separation of intellect from the inner mind, and

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finally draws the vital forces of the organism so far away from the center that the life currents run low and a drought sets in. This is the condition which the dissipations of Omri and Ahab had brought upon the system when Elijah appears upon the scene.

Elijah means *Jehovah is God*. Jehovah is Lord God, or Spiritual *I Am*, of man's consciousness. This spiritual identity is in the superconsciousness and beyond the appreciation of those who have drifted into matter and things of sense. But it is on the inner side of every life, as the sun is behind the darkest clouds. When man reaches the limit of sensuality and material thinking, the Spiritual *I Am*, Elijah, asserts the law of cessation of vitality. This running low of the life current seems to be under a natural law, but there is always a cause back of nature. In this extremity it is the cutting off by the Spiritual *I Am* of the "rain," or life flow, that it shall no longer be dissipated in sensual ways. If the sense consciousness were allowed to have free access to Divine Life, and draw upon it without stint, destruction of mind and body would ensue. So in this extremity the *I Am* severs the link that connects it with the parent life source, in order that the sense consciousness shall not utterly destroy the body.

Men and women on every side are having this very experience. They live the life of sense and ignore the Spirit, until all at once they break down. It may be called nervous prostration or softening of the brain. It has been given many names, but all physicians agree that its basis is a lack of nerve substance. The waters of life are withdrawn, for there is "no rain in the land."

Unbridled dissipation is short-lived, because the Spiritual *I Am* by its word severs the natural link that connects man with his Divine Source. So the collapse of those who have been worshipers of sense idols is not an evil, but for their ultimate good. They will be brought to their sanity by losing the energy that carried them forward in sense insanity. This world is a great

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insane asylum, and the millions who are wrapped up in money getting and pleasure seeking are unbalanced. Unless they change their thought, or in some way break the hypnotic spell, the end will be a mortal tragedy.

But *I Am* (Elijah) is the guardian of the Law, though it is itself deprived of the full life influx when it cuts it off from the consciousness. But God provides for the preservation of the spiritual life. "Eastward" means within; "Cherith before Jordan" refers to subjective life currents. The ravens that fed Elijah flesh and bread represent natural forces moving with the freedom of birds, or thoughts in objective consciousness.

Zarephath means smelting or extracting precious metals by heat. It refers to the purifying fires of the inner subjective life centers. The "widow" is Love bereft of Wisdom. Such a one is in a state of partial starvation. But there is a little substance and a little joy left in her receptacle, and through faith in the increasing power of Spirit it is made the source of a perpetual inflow.

This lesson shows us in symbols what is going on in those who are in apparent physical and mental dearth through false living. They are passing through a transformation that will bring them to their supreme senses, and maybe in this or another body experience they will make amends for all shortcomings.

SUNDAY, DECEMBER 15.

ELIJAH'S FLIGHT AND RETURN.—I Kings 19:1-16.

1. And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

2. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time.

3. And when he saw that, he arose, and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there.

4. But he himself went a day's journey into the

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wilderness, and came and sat down under a juniper-tree: and he requested for himself that he might die, and said, It is enough; now, O Jehovah, take away my life; for I am not better than my fathers.

5. And he lay down and slept under a juniper-tree; and, behold, an angel touched him, and said unto him, Arise and eat.

6. And he looked, and, behold, there was at his head a cake baken on the coals, and a cruse of water. And he did eat and drink, and laid him down again.

7. And the angel of Jehovah came again the second time, and touched him, and said, Arise and eat, because the journey is too great for thee.

8. And he arose, and did eat and drink, and went in the strength of that food forty days and forty nights unto Horeb the mount of God.

9. And he came thither unto a cave, and lodged there; and, behold, the word of Jehovah came to him, and he said unto him, What doest thou here, Elijah?

10. And he said, I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away.

11. And he said, Go forth, and stand upon the mount before Jehovah. And, behold, Jehovah passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before Jehovah; but Jehovah was not in the wind: and after the wind an earthquake; but Jehovah was not in the earthquake:

12. And after the earthquake a fire; but Jehovah was not in the fire: and after the fire a still small voice.

13. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entrance of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

14. And he said, I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

15. And Jehovah said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, thou shalt anoint Hazael to be king over Syria;

16. And Jehu the son of Nimshi shalt thou anoint to

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be king over Israel; and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room.

SILENT PRAYER: *I am sustained and nourished by the inner spiritual mind and I am satisfied.*

In soul development there is often a reaction after a great effort. In modern mental therapeutics it is called "chemicalization." This is the name given it by Mrs. Eddy, whose system of treating disease by denials and affirmations, to the end that Truth may be realized, is widely used by modern mind healers. The claim is that Truth in erasing error causes a commotion similar to that of the union of acid and alkali in chemistry. Many healers affirm that "chemicalizaton" is evidence of amateur healing—that the one who understands and applies the Absolute Truth should leave no remnant of error to cause a reaction. This is good logic, and it is a wise healer who constantly holds in his treatments that there shall be no "chemicalization" or reaction of any kind. If you anticipate this battle between Truth and error, you will help it to manifest. Again, those healers who have eliminated from their own minds the error which they seek to destroy for another seldom have "chemicalization" in their patients. So it is found that the purer the mind of the healer, the easier it is for the patient.

However, the soul is not transformed by a single overcoming. We do not attain heaven at a single bound. Too many factors enter into its construction to admit of such a radical change. The development is similar to that of transforming ice into steam. The ice is first melted into water, then raised to a higher vibration in steam. So the material thoughts in man have to be spiritualized, and the process is something more than the healing of a specific disease.

Elijah had called down the fire of heaven and consumed all his false concepts of God, yet he had other errors. He was violent in his methods. This violence is represented by Jezebel—the ruling emotions on the

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physical planes of consciousness. This one is in sympathy with external nature, and when the *I Am* has denied away all these "prophets of Baal," and planted himself squarely on the One Formless Mind, this queen of the body fills the vacuum with her vibrations. There is in consequence a feeling of discouragement. The ecstasy of the Spirit gives way to a negative depression, which flows into consciousness from the "wilderness" of mortal thought.

This depression of Elijah after a great exaltation is paralleled by that of Jesus. After the baptism of the Spirit he was driven into the wilderness, where he was tempted by the adverse consciousness, fasted for forty days, and was ministered to by angels. This is all symbolical of mental activities that go on in the souls of those who are cleansing themselves from error consciousness.

The sleeping of Elijah under the juniper tree represents the abiding of the soul under the shadow of the "everlasting arms." If you are depressed after you have done all that you know to do in self-purification, you should withdraw into the silence and abide there in confidence and security. Then one of the invisible springs of light in the depths of your soul will open, and the angel will touch you and bid you "arise and eat."

The eating of spiritual things is the affirmation of *spiritual sustenance*. The "cake on the coals and cruse of water at the head" are the thoughts, or words, which these things represent. When in this soul-silence you affirm that you are sustained and nourished by the Spirit, you are following the command of the angel, and are eating the cake and drinking the water. These are "at the head," place of intelligence. This eating of the "hidden manna" is to be done the "second time." In fact, it should become a daily habit.

"The strength of that meat" lasts "forty days and forty nights," which is symbolical of completeness—four square. Mount Horeb represents a state of high spir-

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itual realization, which is attained by affirming the power and presence of the One Inner Sustenance and Nourishment.

IMPERSONALITY

Emerson in his essay on *Circles*, says: "I thought as I walked in the woods and mused on my friends, why should I play with them this game of idolatry? I know and see too well, when not voluntarily blind, the speedy limits of persons called high and worthy. O blessed Spirit, whom I forsake for these, they are not thou. Every personal consideration that we allow costs us heavenly state. We sell the thrones of angels for a short and turbulent pleasure."

This passage shows clearly Emerson's attitude of mind, how unwilling he was to give up what he believed to be true and what was the result of his long and deep reflection. "What I must do is all that concerns me, not what the people think," he exclaims. "This rule, equally arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude." Great Souls sometimes seem very uncompromising because they are unwilling to sacrifice that which they believe to be vital. They necessarily have a different standard, and they cannot be untrue to that standard even though the whole world turn against them. As Emerson says: "The angels are so enamored of the language that is spoken in heaven that they will not distort their lips with the hissing and unmusical dialects of men, but speak their own, whether there be any who understand it or not." Those who possess such courage of conviction are the only ones who really contribute towards the well-being of mankind.—*The Message of the East, from the "Vedanta Monthly."*

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SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help, if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over."

All letters are confidential.

UNITY SCHOOL of CHRISTIANITY
SILENT UNITY DEPARTMENT
Tenth Street and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

November 20 to December 20, 1918
Held daily at 9 p. m.

"He guideth me in the paths of righteousness."

PROSPERITY THOUGHT

November 20 to December 20, 1918
Held daily at 12 m.

"Surely goodness and mercy shall follow me all the days of my life."

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THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in the 10 a. m. Silence from November 16 to December 16, 1918:

November 16 to December 1—John 12:44-46: He that believeth on me, believeth not on me, but on him that sent me. And he that beholdeth me beholdeth him that sent me. I am come a light into the world, that whosoever believeth on me may not abide in the darkness.

December 1 to December 16—Hebrews 4:12, 16: For the word of God is living, and active, and sharper than a two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need.

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

You need a clearer understanding and firmer hold on the Truth that you are in reality the perfect offspring of God, free from all error, mortal limitations, and inharmonies. This perfection is your Real Self, and it is the only self that is abiding and eternal. It is this Self that is ever urging you to recognize it and give it expression, and you have now the God-given power to bring it forth. Claim it! Be it! All else will vanish.

The period of negation and inharmony through

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which you have been passing is evidence of a very definite change taking place in your consciousness. It is the passing away of the old man of limitations and the coming forth of the new man in Christ Jesus. The development of the soul along certain lines is followed by clearly defined changes in one's body and affairs. While this change is taking place, there is often more or less inharmony, and sometimes conditions that we do not wholly understand present themselves. But if we keep our face toward God; our faith centered in the Divine Law, the one Presence and Power of Good Omnipotent and our minds filled with Truth, we have the assurance of sufficient strength to enable us to attain perfect harmony of expression.

You have, no doubt, heretofore depended upon J. W., as men know him, to direct you in meeting the affairs of the world. Now a new creature, even the Jesus Christ man, is taking command of you and is leading you into a consciousness of power and freedom and life that you have heretofore merely thought of as a remote possibility. Rejoice, and let the *new man* come forth. Acknowledge this Christ Self; take time often to praise it and to give thanks to the Father, and you will be conscious of its activity. Everything in your life and affairs will take on a new interest and work will be a joy; things will assume right proportions and you will know that your own is coming to you.

* * * * *

The book of Revelation is really the picture of redeemed man and gives the experiences he meets in his overcoming, most of which take place in the heavens—the mind. The "seals" represent the opening up of different states of consciousness within. That which takes place within the consciousness of the individual also manifests in the outer world, so there is also an outer interpretation to "Revelation." "Revelation" can be understood aright by man only as the inner interpretation of its Truth is opened up to him.

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We do not think it wise to speculate. This refers to the interpretation of abstract and abstruse Scripture, like "Revelation." The tendency of the mind to try to unravel states of consciousness that it has not yet, through its unfoldment, come in contact with, is wasteful and inexpedient. Rapid growth is made by those who deal scientifically with the simple propositions that come up in the natural evolution of man. Thinking about and trying to fathom the deep mysteries that are beyond one's present growth attracts the mind from the things at hand, thereby wasting substance. There is no real growth except by dealing with and mastering the things at hand. Our aim is to deal as little as possible with theories, and make the Truth practical. It is pleasant to "soar" in consciousness, and "theorize" regarding spiritual things, but one righteous principle put into practice is worth countless numbers of beautiful sermons, books, and ideas, that are never acted upon to one's development and good. We seek, therefore, to simplify Truth, and make the overcoming life so clear and plain that even the most unlearned in the wisdom of man, can understand it readily.

* * * * *

One must learn to rightly divide the word of Truth (II Tim. 2:15) if one is to discern the good set forth in the Bible. See the leaflet, "The Study of the Bible," and the first article in "Questions and Answers No. 4." The recognition of the Spirit of Truth within as your Guide and Teacher is necessary that you may understand the wonderful Truths expressed in the Bible. These Truths are often hidden beneath narratives and the experiences of the different characters mentioned.

If you would study prayerfully the Bible lessons given in our Monthly Unity, you would see that we study the Bible, not as history but as an allegory. Paul, in speaking of Abraham and Sarah and Hagar,

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said, "Which things are an allegory." (See Gal. 4:24). An allegory may relate to something that literally took place or it may not, but its import is to teach a Truth. So we see back of every historical narrative in the Bible, a Truth for our own individual instruction and development. The history of the "children of Israel" reveals our own inner experiences as we journey from the darkness of the personal, sense consciousness, to the fullness of spiritual understanding and demonstration of eternal life and abiding Good. The "sacrifices" typify the giving up of the personal, mortal or carnal of us that the Christ or true spiritual man within may be brought into full dominion and expression.

Whether or not incidents related in the Bible really took place in the outer does not concern us. We are to learn the Truth underlying them. We should not care to think that the outer form of sacrifices, wars and murders were of God. We know that God is unchangeable Love, and if these things really took place in the name of God it was because of the limited understanding that people had of the great Father of Love. Of course, God in his Love makes the sun to rise on the evil and on the good, and sends rain on the just and on the unjust, so when a person has even a little faith in God, his faith is honored and God gives him increase accordingly.

In regard to the sacrificing of animals, God did not want such a thing. (See Jer. 7:22-23, and Hosea 6:6). In I Samuel 15:22 we are told that "to obey is better than sacrifice, and to hearken than the fat of rams," which shows that the Spirit was trying to teach the people the Truth. As a whole they could not then perceive the real character of God nor worship him in Spirit and in Truth, but set up outer ordinances and commandments of "Thou shalt" and "Thou shalt not." The majority of even so-called Christian people today worship God in outer types and symbols and ceremonies, not recognizing and entering into the real Spirit

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of the law, which alone gives life. It is only through the Spirit of Truth that spiritual things can be discerned, so look to this Spirit within you for light, and the illumination will come to you.

* * * * *

It is true that "there is a natural body, and there is a spiritual body," (I Cor. 15:44) and the "mortal must put on immortality and thus be raised in power" (I Cor. 15:43 and 53).

"Israel" (Prince with God) represents the "real" of man, that consciousness which is founded in God. It requires the story of Israel from Abraham to Jesus Christ to picture forth the growth and spiritualization of the whole man. The unfoldment and lifting up into full spiritual consciousness includes the body of man, which must be unified with soul and Spirit in Christ, that it may take on and manifest the true spiritual substance and character idealized of God in the beginning for man. In Spirit, soul and body each of us must come into the perfect expression of God-likeness.

Since faith is the foundation faculty or power in mind, through which spiritual man is brought forth, we must look farther back than David to find the character who represents this faculty. If you will read about Abraham, from whom the children of Israel descended, you will see at once that he typifies "faith."

Saul, the first king of Israel, represents the personal will. When the personal will does not recognize the right of I Am or Christ to rule, and does not make a union with Wisdom and Love, it becomes very obstinate and acts unwisely. Thus Saul brought great trouble to himself and his subjects, and had to give place to a higher phase of consciousness—or was succeeded by David.

Animals represent certain physical qualities in the organism. Horses stand for vitality; oxen for strength; etc. A mule would typify some very stubborn phase of the personal man; and in the case of David it depicts

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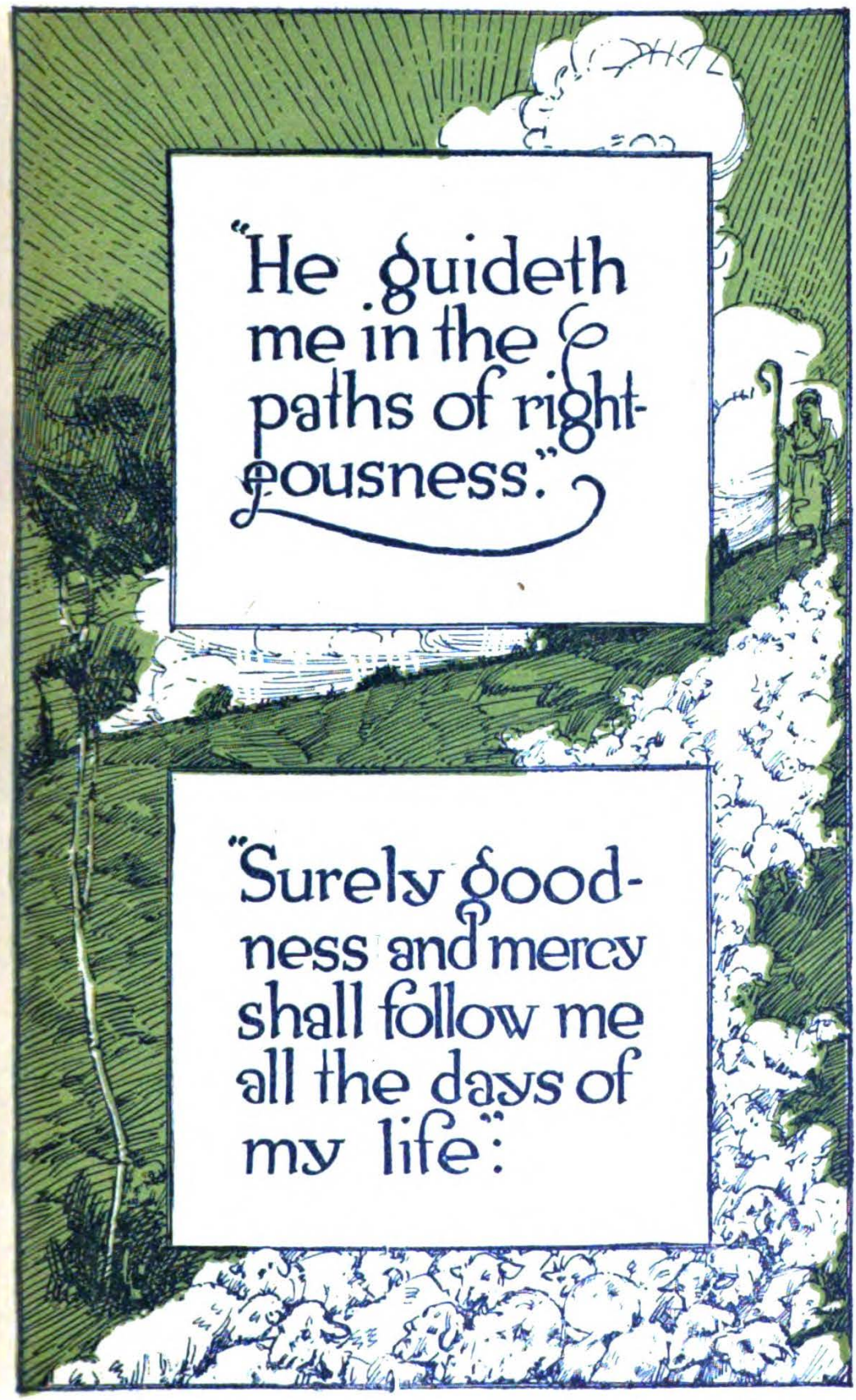
the obstinacy of the personal will (Saul) over which David gained dominion.

David who is Love (heart), makes a union with Wisdom (head.) The human will is unified with the Divine and so is guided by Love and Wisdom. Thus David *rides* on or has dominion over the mule—the obstinacy of personal will. From this union of Love and Wisdom, the feminine and masculine principles within man—Solomon (peaceful, the wisdom consciousness) is brought forth into kingship. He reigns in peace, exercises wisdom, and builds the temple—the body. He is the natural offspring or outcome of David's overcoming, and he judges wisely in ruling the people of Israel (the ideas which make up the *real* consciousness in man.)

The lifting up and redeeming of the entire man is not complete until man is born of the Spirit, and Jesus Christ comes to perfection in and through him. The spiritual body, which is the Perfect Idea Body in each of us, enters into the very cells of the seemingly physical body until the outermost of man expresses and manifests the real spiritual substance, intelligence, and life which underlie every form. It is through the Spirit within us, the Christ or real Self, that the intellect is quickened and the Truth established in consciousness. Jesus Christ was of the house of David (Love) and he brought the law of Love to perfect fruition. He also quickened all his faculties and powers. This process is typified by the calling of the twelve disciples who, individually, represent different spiritual qualities. The twelve sons of Jacob, are the first or natural bringing forth of the faculties, which culminate in a higher expression in the twelve disciples of Jesus.

Gratitude receives the boundless blessing; gratitude realizes the abundant Life. Gratitude is the praise of Love, and never fails to realize the fragrance and beauty that reveal Love's presence.—*Active Service.*

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THE HEALING LAW REDISCOVERED

That the healing law taught and demonstrated by Jesus has been lost for seventeen hundred years seems almost incredible, but it is true. The immediate followers of Jesus knew the law and used it, and taught it as part of the "gifts" given by the Lord to his followers. This use of the healing law lasted for three hundred years, then began to wane until the power to heal became a lost art to the Christian ministry.

Ministers have never given a satisfactory reason for this dropping of an important part of the Great Commission of Jesus. Many excuses have been offered but they have been so weak that they have never been adopted by the Christian pastors as a whole and they will tell you personally, if they are honest, that they do not know why healing the sick is not practiced by them as commanded by Jesus.

But we are going to tell you why ministers do not heal, and why the church fights the healing which is being revived by the followers of Jesus—they are *ignorant* of the laws of healing taught and demonstrated by the Great Physician.

A theological college that does not teach healing as part of the Christian minister's work, should be questioned by those who can read for themselves the teaching of Jesus, and the prominence which he gave to the healing department of the great work.

Christianity has for those who will inform themselves a system of healing that is superior in every way to the healing systems of men. Every minister in the Christian Church should be informing himself on this momentous subject because the time is at hand when the church people will demand that the ministers shall understand this law.

That the great law, which has been ignored for seventeen hundred years, is again being used by Silent Unity, is admitted by all who take the pains to look into

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it. For example, here are letters taken from heaps of similar letters, from people who have been healed, and helped in other ways, by the Christian healing law, which was lost, and is found:

MRS. A. D. HADEL, *394 St. Nicholas Ave., New York.*

Three years ago I began to read Unity literature. It is in gratitude and praise that I testify to what it has done for me, and for the hundreds of others to whom I have recommended it and given it.

For six years before I found Unity, I was connected with one of the largest organizations in the world that has helped to spread Christ Truth, and was a practitioner in that movement.

I was earnest and honest while under their guidance and teaching, for I had also taken class instruction and was told, that with my clear understanding along with the healing work I had done, that I would be permitted to enter my name in their practitioners' journal. I did not do this, but kept up the healing work and had some wonderful results. Yet, strange to say, in my own life there was chaos. Instead of being happier than before I learned of the Christ Truth, there was less happiness, health and prosperity.

One day just as I was at my worst, and it looked as though there was nothing left for me to live for, I was offered the Unity Magazine, which I promptly refused. I had been taught that all literature not authorized by this organization was error, and that it was wrong for a practitioner to give out or read any but *authorized literature.*

On the way home, these thoughts presented themselves to me: "Why, A. H., I believe you are becoming narrow. Instead of having lost all prejudice, you have acquired more. Did you not learn that God is no respecter of persons? Do you think there is a monopoly of Truth? You learned that we are all messengers, one to the other, and maybe this is an answer to your prayers? Is it not possible for God to work through all honest souls whether they belong to an organization or not? Is God limited? Must Truth come through a specified channel of certain authorized literature or people?" I was six miles from that Unity Magazine when these questions assailed me, was driving a slow horse on a country road, and it was near nightfall. I turned back and got that magazine and read it, and in it I found where my mistakes had kept me from demonstrating more abundantly. I learned that I had been eating the wrong food; that I had at

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times used the wrong words, and as for the Truth itself, such an illumination was given me that it has been easy for me to accept the Truth as a guide in every condition and walk of my life since.

I ordered the Unity Magazine for ourselves and for others, using the Unity Prosperity Bank plan, and a few weeks after receiving the bank I was able to pay for all.

I also bought "Lessons in Truth," by H. Emilie Cady. I recommend it as the best text book that I have found, and this book would not confuse a child. It is so simple, and yet so profound that it covers all the points our learned students seek. "Christian Healing," by Charles Fillmore, is another book I recommend to all students.

I am never without tracts to pass on, and with the above mentioned literature I recommend the following leaflets and books, as they helped me through all my troubles, and also helped them to whom I have recommended and given them: "Trusting and Resting," "Praise," "Prayer," "A Sure Remedy," "Forgive Us Our Debts," "Loose Him and Let Him Go," "Miscellaneous Writings," "God Our Support," "Questions About the Prosperity Law," "Life and Sex," "Beaux Art Series," "Words of Truth," "The Power of the Word," "Regeneration the Way of Redemption," "London Doctor Says He Makes Soldiers Bulletproof."

Wee Wisdom Magazine is always understood by children. A Montessori teacher to whom I gave a copy, said that she would not be without Wee Wisdom for the children.

We all joined the Unity Good Words Club, and the whole family, and others, have realized much good from it. Only the other day my father of seventy-eight legal years, (for I wish you to understand that he is quite new) said, "Every time I hear the girls at my office say, 'I am crazy' about anything, I stop them, and tell them to substitute love for crazy." We are members of the Silent Seventy Society, and for the last two or three years have been taking the Unity Correspondence Course. The benefits that we receive from this course are invaluable, and we can only pay for the time and work, and try to make up to God for his Divine guidance by passing on the Unity teachings and literature to all who call on us for Christ's teachings.

Both my family and myself have demonstrated true harmony, happiness, youth, and plenty, and we hope that all who read this will give Unity a fair trial. If they do, they too, will be blessed with results equally pleasing.

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MRS. ADELINE HARLTON, *57 Seebalt Ave., Detroit, Mich.*

My introduction to Unity literature came January, 1916, with a copy of Unity Magazine. I have found people, books and magazines with something new and interesting and instructive, but never had I felt the thrill of hope surge within me as when I read that number of Unity. On the front pages I found a lecture, "Practical Training for Perpetual Youth," by Harry Gaze. Words do not describe the awakening of hope and longing that came to me as I read that lecture. Here at last was someone who seemed to know how people could make their dreams come true. This magazine was like rain to a thirsty plant, for like the prodigal son I had traveled far from Truth and I found the husks were husks indeed.

Perhaps the one other book that has meant most to me is "Lessons in Truth," by H. Emilie Cady.

Summed up briefly, the following are a few of the things that Unity literature has taught me:

Man is not material; he is spiritual. He is not a son of man, but a son of God, and he inherits Power, Love, Truth, Goodness and Intelligence from the Father. Man has a free admittance to the Father's abundance of all good. This statement destroys now and always the belief that man can inherit ill health, poverty or lack of knowledge.

Man is, in Truth, God's child and free from *all* limitations. The Christ Mind or Truth does not have to be pleaded with in order that its good may manifest, but is ever pressing for expression.

To listen for that "still small voice" of Truth that whispers in the silence the eternal harmony of a perfect world; to listen to the infinite music of Love that is singing for expression; to find instead of a dull, commonplace world, a world of joy and beauty.

To look out upon a field of dandelions and rejoice in the priceless golden sunshine that is reflected thereon.

That man being spiritual cannot be disturbed by such things as heat and cold, or adverse opinions.

That there is in Truth no mind but God-Mind, which makes man perfect and gives him power to live above mortal limitations.

That heaven is not in the future, nor in some distant place but is here, today, now. Heaven is that state of attainment where your work is the expression of your own Christ Mind, or the giving forth to others that something

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which God expresses through you. The "still, small voice" comes in the silence and says, "There is no yesterday and there is no tomorrow; there is only *Now*. Arise, shine, for thy light has come and the glory of the Lord shines about thee."

Unity literature teaches how to make this idealism a reality. It is possible to you and to me and the way might be summed up in the words of Paul, "Let this mind be in you which was also in Christ Jesus." In other words, let the Christ Mind expand in your consciousness to the extent that nothing will appear real in yourself and others but the perfect man, a channel of expression for God's perfect mind. I am thankful for Unity literature.

MRS. W. B. PARRY, *517 N. 6th St., Beatrice, Neb.*

My husband, my daughter, and myself, have grown into the Christ consciousness through our study of your literature, and have learned where and how to commune with God; to pray without praying amiss; to demonstrate perfect health and prosperity. I have practiced going into the Silence until I am ready at any moment, in any place, to enter the "Secret Place of the Most High," and commune with the Father. We depend wholly upon prayer for what we need or want. We came into this wonderful understanding of Truth about three years ago, and have had no occasion to call upon a physician, or to use any drugs during this time. We are deeply grateful to you for your encouraging letters, for when we first began our work in Unity we were obliged to call upon you for prayers, and always without fail, we were immediately relieved of the illness that seemed so real to us.

We do not eat meat or fish of any kind, and we wonder now how we ever did care for a flesh diet. Since I realize that my body is the temple of the living God, I intend making it a fit temple for God to live in.

We almost instantly caught sight of the right use of words, and we began at once to eliminate all careless conversation. At first we frequently forgot and would talk of sickness, trouble and death, just as everybody not in understanding does, but we were very sensitive to our mistakes, and soon we ceased to forget.

We find it very easy to evade discussing conditions we would not desire to come to us, and we take advantage of every opportunity to change the subject to ideas of constructiveness. We give out your wonderful little tracts and ex-

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plain as best we can how we have been benefited by reading them.

I hardly feel like saying that any one of your publications is preferable to another for we find them all of great interest. If I could have but one of your magazines, I believe I should choose the monthly Unity. I have given your different tracts to people all over the state, who desired them, and many have come into the understanding through reading these little booklets alone.

We praise God and thank you for shownig us the way. Enclosed find an offering.

HEALTH

Shreveport, La.—After I sent you Mrs. K.'s name for prayers the hemorrhage from the cancer ceased and the operation was performed. She was not sick at her stomach nor did she have any pain. The seventh day the stitches were taken out and the eighth day she sat up. She and her family are so grateful for her recovery. Two doctors had given her up and the one who performed the operation said that in all his practice he had not witnessed anything like it.—*Mrs. F. C. B.*

Chickasha, Okla.—When I wrote you Friday for prayers for my mother, who was suffering from an affection of the left limb of years' standing, she was hardly able to get across the room with the aid of two crutches. During the next night she awakened to find she had no pain and that she could move her limb without trouble. Sunday morning she was able to go to breakfast and walk about the house. For more than fifteen years she had walked with a cane, but since asking you for your prayers she has not had a cane in her hand.—*Mrs. L. H. D.*

Mountain Home, Arkansas—I wrote you for prayers for a cancer on my face. I have been so wonderfully healed, and I express my gratitude. By reading Unity Magazine I realize more and more that God is all in all. I am seventy years young and my friends wonder at my youthful appearance.—*Mrs. M. J. H.*

Mill Bayou, Fla.—I was suffering from erysipelas in my right limb when I wrote you for prayers. It had steadily grown worse, covering the entire limb from the knee down. My letter had scarcely reached you, when I began to improve. I thank God that now I am entirely well.—*B. C.*

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Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

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THE RELATION OF IGNORANCE AND CONTAGION

The power of fear in epidemics has been noted wherever there has been an observing mind. A very ancient saying is, "Disease has slain her thousands and fear her tens of thousands." David, possessed of Divine Wisdom, said that those who abided in the Secret Place of the Most High should be protected from the pestilence and the fear of evil.

Instances without number are found of the power of intense mental activity to throw off disease. Where physicians and nurses are busily engaged with their work they seldom have the diseases they so intimately come in touch with.

But in spite of these evidences of a psychological law, our health boards ignore them. The reason is that they are under the control of old line doctors, who never go outside material remedies. At present they are making the body immune by injecting into it a different kind of serum for each complaint. One soldier writes that he had five different kinds of serum in his system at one time. He said he was alive, but mighty shaky.

What our doctors and ministers need above all things is an understanding of the power of the mind. They have right at hand in the action of the mind in the simplest movement of the body the evidence of its power, yet they totally ignore it when they come to the consideration of disease. If a telegram containing bad news will stop digestion and take away appetite, why may not this power of the mind be responsible for most of the torpidities of functions where sickness is apparent?

Metaphysicians have discovered, and are demonstrating on every hand, that an active confidence in an overruling power of goodness will stimulate one's circulation.

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Then we should in all ways seek to increase this trust in the Infinite Goodness, and it is to this end that we have our meetings. A ban upon these meetings is a stab at the greatest friend our health boards have.

Followers of Jesus should be especially active in teaching his presence and power in this time of need. The promise, "Lo, I am with you always," should be so impressed upon the people that they would feel the Christ Spirit, and have a confidence and assurance of Divine protection. What the people need are many more meetings where they can bring to consciousness the presence of the Great Creative Mind. Jesus was our guide and example in this respect and his promise in Matt. 18:20, should be put to the test in this time of need as never before. This whole eighteenth chapter may be read with profit—the verse that covers the importance of Christian gatherings is the nineteenth, where it is written, "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

NO CHANGE IN PRICE

The question of advancing the price of Unity publications has been under consideration by the management for quite a time and it reached a climax when the report for the fiscal year just passed showed a loss of several hundred dollars. Then it was decided that the greatly increased cost of production justified an increase in the price of subscriptions and the announcements to that end were written up and sent to the printers.

But at this point the Spirit made it clearly known to us that this proposed advance should not be made, because it showed that we were depending for our support on the finances of men instead of the Substance of God; also that it would eventually throw our whole

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institution upon a commercial instead of a spiritual basis. So the announcements that Unity would increase her prices were quickly withdrawn, and this explanation substituted.

The fact is that we have never depended upon the income from the fixed prices of our publications for our support. We have always given a great deal more than money could buy, and we have trusted that our members would see this and give as they receive. We are glad to say that they have done this as a rule and we have found that a spontaneous spirit of righteousness is gradually being established in the minds of those who have otherwise never given the matter serious thought.

You may not realize it, but it is a fact that you, as a member of Unity, are being educated to occupy a place in the New Kingdom which Jesus is establishing in the earth. You are being tried to see if you will act spontaneously in matters of equity between man and man. One of the qualities being called out in you is that of giving freely and without compulsion, and according to the real value of the thing received, regardless of the world's standards. Giving men this privilege of expressing their appreciation of the value of Unity literature is part of their spiritual education and it would be robbing them of an opportunity to express their innate justice and honesty, if we put the transaction on a purely commercial basis.

So we say to you all, This is your work. We have deeded it to you and we are going to trust you to see that it is provided with the funds to carry it forward.

If God has blessed you through the teachings of Unity you will be further blessed by helping us to bless others.

A CORRECTION

"Let This Mind Be in You Which Was in Christ Jesus," published on Page 306 of October Unity Magazine, is erroneously credited to Freeda Woolley. Author is unknown to us, therefore, proper credit cannot be given.

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MOVEMENT OF TEACHERS SENT OUT FROM UNITY SOCIETY OF KANSAS CITY, MO.

The Unity Society of Practical Christianity in St. Joseph, Mo., holds services each Sunday morning at 11 o'clock, in the I. O. O. F. Hall, Seventh and Charles Streets. The speakers from Unity Society in Kansas City will deliver lectures in the following order:

November 3—"The Bible," George R. Huston.

November 10—"Spiritual Healing," Olive R. Huston.

November 17—"Dreams and Visions," George R. Huston.

November 24—"The Kingdom of God," Wm. J. Hoschour.

Ida M. Mingle, Field Lecturer for Unity School of Christianity, of Kansas City, Missouri, will give a course of lectures and conduct class work in the interests of Practical Christianity, in Salt Lake City, Utah, during the month of November, definite date and place to be announced through the columns of the Weekly Unity, and the Salt Lake daily papers. Points enroute desiring Miss Mingle for a short stop-over on her return trip, should communicate at once with the Field Lecture Department, Tenth and Tracy Ave., Kansas City, Missouri.

MAIL DELAYED

Do not become impatient if your Weekly Unity or Unity Magazine does not arrive on time. On account of war conditions all methods of transportation, mail, express and freight, are seriously disturbed. The publications of Unity School are mailed according to schedule, and, as you know, the government is doing its best to deliver your mail promptly, so please allow additional time for the delivery of your periodical. If, however, your magazine has not arrived ten days after the time when under ordinary conditions it would get there, let us know.

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TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

(Mrs.) Sarah S. Manlove, 402 W. Sanborn St., Winona, Minn.

Madeline B. Norton, 39 Walnut St., Rutherford, N. J.

Miss Anna Christine Winzer, 1621 North 56th St. B., West Philadelphia, Pa.

Mrs. J. O. Johnson, Bloomfield, Iowa.

Violet Cahalin, Hotel Crail, Berkeley, Cal.

Ada B. White, 2468 East 21st St., Oakland, Cal.

Miss C. J. Scotts, 506 E. 4th St., Duluth Minn.

P. S. Peterson, 510 E. 4th St., Duluth, Minn.

M. S. Arnold, 33 I St., Benicia, Cal.

M. B. Cline, Motor Route A., Fair Oaks, Cal.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in December Unity Magazine:

CLASS THOUGHT
December 20, 1918 to January 20, 1919
Held daily at 9 p. m.

"Thou preparest a table before me in the presence of mine enemies."

PROSPERITY THOUGHT
December 20, 1918 to January 20, 1919
Held daily at 12 m.

"And I will dwell in the house of the Lord forever."

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UNITY GOOD WORDS CLUB

The Good Words Club invites the coöperation of all interested in the uplift and betterment of the race. All present conditions and circumstances of life are the direct result of past words spoken either mentally or audibly. The Good Words Club is an invaluable assistant toward conforming with the scientific rule of life—to think and express only that which is "true, honorable, just, pure, lovely and of good report."

The Club's membership numbering 10,600 extends to all parts of the world and is increasing steadily. No specific dues nor fees are attached to membership, the club expense being sustained by freewill offerings from those who desire to contribute. The club has an official emblem in the form of a gold pin, bearing the symbol of the Three Wise Monkeys signifying, "See no evil, hear no evil, speak no evil." The pin is in gold and blue enamel and may be had for $1.00, with 3 cents added for the war tax. An attractive motto or wall card, of special help to members, contains the pledge in hand lettering. This card, printed in four colors on heavy gray art paper is 10 by 12 inches, suitable for framing. Price, 25 cents each.

Application for membership bears this pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore, I desire to become a member of the Unity Good Words Club that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all words of gossip, anxiety, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty, and anger, and to turn them toward words of trust, wisdom, goodness, health, prosperity, praise, joy and goodwill. I will also abide by the rules of the Club, as stated below.

Name .....

Address .....

City or Town .....State .....

This blank must be signed personally by the one joining.

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Rules of the Unity Good Words Club:

1. Members are admitted upon application to the Central Secretary.

2. Members are to avoid subjects of gossip, anxiety, criticism, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty and anger.

3. Members are expected to report once a month to the Central Secretary.

4. Each member is to secure at least one new member each year.

(Any one desiring membership may make application through this pledge, clipping and returning it to The Central Secretary, Unity Good Words Club, 10th & Tracy Ave., Kansas City, Missouri.)

A Good Words Club department is published regularly in Weekly Unity which contains reports of members and short items of interest to club members. Members find this column an inspiration and help to them in living the life.

Some comments concerning the Good Words Club's new motto pledge cards: "The beautiful motto pledge card of the Good Words Club is such a potent reminder of what the club stands for that its very presence is a blessing." —*Mrs. A. O., Claxton, Ga.*

"I am very much pleased with the Good Words Club pledge card. It is indeed beautiful and artistic in every respect and a very impressive motto to keep ever before one. I will have mine framed and hung in the living room where all can share in the benefit thereof."—*Mrs. M. M., San Francisco, Cal.*

GOOD WORDS CLUB EMBLEM



Actual Size

The official emblem, in gold and blue enamel, bears at the upper edge the words, "speak no evil," and the letters, "G. W. C." at the lower edge, in the center the three Chinese monkeys embossed in gold. The pin is fitted with a safety clasp. The emblem can be supplied in solid gold at $1.00. One member's approval: "The Pin is very pretty and excites comment wherever it is noticed. I know it will be a help to me to keep me up to the 'mark.'"

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IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue, your renewal should reach us before the 5th of December to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

WHERE UNITY PUBLICATONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Fresno—Metaphysical Library 331 Forsyth Building.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 900 Black Building; The New Thought Church, 514 Fay Building.
Oakland—Unity Center, 5453 Manila Ave., phone Piedmont 53501
Palo Alto—N. T. Truth Center, 543 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d St.; Metaphysical Library, 1024 Broadway.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Building, 165 Post St.; Mission Unity Center, 2476 Mission St.; Truth Center, 446 Lake St.
San Jose—Home of Truth, 144 North 5th St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 West 38th Ave.
Pueblo—Lydia Keeling, 108 West 10th St.
D. C., Washington—Woodward & Lothrop, 334 Fourth Ave.; Home of Truth, 1841 Wyoming Ave., N. W.; Cora L. H. Thomas, Eagles' Wings service and rest room, 509 11th St., N. W.
Fla., Jacksonville—M. Spiller, 1712 Main St.
Ill., Chicago—Unity Society, 431 S. Wabash Ave.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.
Mich., Detroit—Unity Center, Room 56, 213 Woodward Ave.; The Higher Thought Assembly, 213 Woodward Ave.
Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russell Ave.
N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Sec.
New Mexico, Mexico City—Luis Leal, Isabel la Catelica 24, Primer Piso 7; P. O. Box 60 Bis.
N. Y., New York City—Brentano's 5th Ave. and 27th St.; Goodyear

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Book Concern, 1400 Broadway; New Thought Publishers, 110 W. 34th St.; Emma E. Haase, 661 East 225th.

Ohio, Cincinnati—New Thought Temple, 1215-16 Mercantile Library Building.

Columbus—Unity Center 221 Arcade Bldg.

Dayton—W. V. Nicum, 501 Conover Bldg.

Ore., Portland—The Metaphysical Circulating Library, 402-3 Central Building, 10th and Alder Sts.

Pa., Philadelphia—Unity Center, Room 432, Presser Bldg. Annex, 1713 Sansom St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1328 Walnut St.

Germantown—New Thought Center, 6043 Germantown Ave.

Wash., Seattle—S. Louise Foulkes, 607-8 Chickering Hall, 3d Ave. and University St.; Unity Society, 813 8th Ave.

Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.

Australia, Melbourne—Anna Hudson, 145 Collins St.

Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St., Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke St.

Winnipeg—The Mobius Book Emporium, 258 Portage Ave.

England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington, High S. London, W.; Helen Rhodes Wallace, Bournemouth, 127 Lowther Road; Miss Alice O'Nagle 117 Adelaide Road, N. W., 3.

Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George Street.

TO OUR SUBSCRIBERS

There have been numerous questions coming to the Publishing Department of Unity School about the article in Unity and Weekly on "Conservation." Some of our friends have taken it to mean that they are conserving by not sending in new subscriptions or renewals. The sentence, "To fulfill the School's part it will be necessary to stop all subscriptions upon expiration date," does not mean that we cannot enter renewals. It does mean that we cannot send additional free copies as reminders, after the subscription has actually expired.

When Uncle Sam made the rules governing conservation of paper, he meant that every piece of paper do its bit by going where it will do the most good. This eliminates any waste whatsoever.

Subscribers do their part by promptly sending renewals, so that samples need not be sent as constant reminders of negligence. Therefore, you who have contemplated conserving by refusing to renew or send new subscriptions, remember that you are shutting good outside your door. Everyone receives more than cost from any or all of our periodicals, but the point is that the government does not want a copy to go out that does not pay for the paper used in it.

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LESSONS IN TRUTH

by H. EMILIE CADY

HOW MUCH would you give *right now* to be able to say, "*I have all that I could possibly conceive or desire* of Peace, Happiness, Health and Abundance?" Would this be worth *one million dollars* to you?

If you knew positively that for an investment of fifty cents and the spending of thirty minutes' time each day for six months, you could truthfully say, "My every desire is *more than fulfilled*," would you hesitate?

Many testimonials seemingly more miraculous than this have come to us from people who gave the credit to an understanding gained through the study of "Twelve Lessons in Truth."



The Lessons answer the questions you have been asking all your life. They explain clearly and concisely the fundamental principles of Truth which enable you to heal, not only yourself and adjust your affairs in Divine Order and Harmony, but they also lay a foundation upon which you can build to fit you for the ministry of teaching these principles to others.

They have proved to be the *magic key* by which countless people have opened the door to a new life and transformed their world, so that in radiating this new-found Truth they have awakened hope and joy in the lives of others.

When you begin to realize the way by which the magical changes come into the lives of all who read the book containing Twelve Lessons in Truth, you will catch the spirit of ministry intended by the Master when he said, "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out demons: freely ye have received, freely give."

To satisfy this Spirit of Service, you will need

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copies enough to give at least one in each family you desire to help.

What better gift could be offered on the birthday of the Christ than something that would mean a new birth in the soul; the awakening of another to the tidings of great joy, who would in turn pass them on and bring others to a realization of their birth in Christ?

Business firms, managers of corporations and employers everywhere are more and more recognizing the value of giving time and attention to the mental, moral and spiritual development of their employees. They recognize that *more growth* in an individual means *more gain* for the firm.

Any employer will find that the cost of giving one or more of these books to each employee will be returned multiplied many fold.

For the convenience of the student, we have printed a pocket size edition of "Lessons in Truth." The dimensions are 4¼ by 7⅛ inches, ¼ inch thick. It is as complete as the larger edition, with the added special index and Bible references. The same good readable type is used, but the margins have been cut down, making it a handy book of pocket size. This comes in paper cover only, printed on medium weight book paper, and weighs only six ounces. Price, 50 cents.

Prices of the other bindings of "Lessons in Truth" are: Paper cover, 50 cents; cloth binding, $1.00; trench edition, bound in khaki cloth, 1.50; flexible binding, pocket edition, $2.50.

THE PATH OF LOVE

by AUGUST HASHAGEN

Do you love yourself? If you do not, how can you love your neighbor? Have you yet realized perfect peace and calm? A true understanding of love will solve every problem in your life.

The power of love to heal and cheer and bless is illustrated in this story of three people, who, by coming into a realization of love, freed themselves from inharmony and sickness, and entered into a new life of joy and satisfaction. Paper cover. Price 20 cents.

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OUR LATEST BOOKLETS

THE HOLY SPIRIT

by CHARLES FILLMORE

Everybody wants to know the Truth. On every hand you hear it said, "If I could only understand what is meant by this or that verse of the Bible, I should be glad to live according to its teachings." To these, Jesus has promised, "When he, the Spirit of Truth is come, he will guide you into all Truth." Then, again we hear, "How can I be led of the Spirit?" These questions are answered in detail in the new publication, "The Holy Spirit."

You can come into an understanding of Truth and be guided by the One Holy Spirit which was given to lead all people into the Truth and to make them free and whole.

Mastery and dominion can be obtained only through a true understanding of the Holy Spirit.

The purpose of this book is to point you to this One True Guide or Teacher, within your own soul. It is published in India tint cover and contains 28 pages. Envelopes to match. Price is 20 cents.

TRUTH'S SIMPLICITY

by IDA M. MINGLE

Students who have been discouraged, because of the difficulty in understanding the words used to explain the Christ teaching, have found the booklet, "Truth's Simplicity," to be the very thing that, by its simple wording, encourages them to continue in Truth. A study of this will aid you in telling the Truth to others. Bound in neat paper cover with envelope to match. Price, 20 cents.

PURE REASON AND HONEST LOGIC OF PRACTICAL CHRISTIANITY

by CHARLES FILLMORE

Do questions sometimes arise in your mind in regard to various points of the Law? This questioning tendency of the mind is discouraged by many teachers, notwithstanding it is one phase of man's inherent desire for wisdom and understanding.

Charles Fillmore, one of the few teachers recognizing the spiritual character of the desire, has found

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that satisfactory answers to all inquiries may be obtained by following a process of simple reasoning to its logical conclusion.

In the book, "Pure Reason and Honest Logic of Practical Christianity," he gives us the benefit of his own experience in answering conclusively the questions that came to him. Price of this new edition in India tint paper cover, with envelopes to match, is 20 cents.

NEW PROSPERITY SERIES

Is your every need fully supplied? If not it is because you are not complying with some form of the Law. A true understanding of the principle of Prosperity will enable you to fulfill every desire of your heart. A simple explanation of the laws of success is given in this Series of Prosperity booklets. The partial description given of each will show that these writings will prove invaluable in building a foundation for eternal success.



Prosperity and Success, by Sophia Van Marter. All include give in explanation of Principle of Success. Price, 20 cents.

Wealth and Wisdom, by Jennie H. Croft. The complete title is, "Wealth and Wisdom Through Mind Action." This explains not only the attitude of mind necessary for success but also gives affirmations to use in its demonstration. Price 20 cents.

Giving and Receiving, by Charles Fillmore. If you are not receiving it may be because you are not giving. This booklet teaches how one may become the open channel, in order that he may receive and give all his soul is capable of desiring. Price, 20 cents.

This cut is one made from one booklet of our Prosperity Series. This Series of three booklets is printed on good book paper, in large clear type, bound in Antiquarian cover. Price of each is 20 cents, but a special price of 50 cents is made for all three when mailed to one address.

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BOOKS FOR CHILDREN

SIR SMILE-UPS

by MARY BREWERTON DE WITT

Straight from the press comes this new book of rhymes for Truth children. It is a collection of happy incidents experienced by Sir Smile-Ups who is the embodiment of happiness and good nature. Some of his adventures have been told in "Wee Wisdom," but new ones are added to complete the publication. Sir Smile-Ups always carries with him a little round smiling face. He visits Mistress Nell of the kitchen, Mr. Grump-a-Grump of the Grump-a-Lump Tree, and even comes sailing over a stormy sea to quiet the waves and save the lives of sailors.



There are eight full-page illustrations, and the book contains 85 pages. The binding is of same board as "Wee Wisdom's Way" and the book is of the same size. Special orders have been issued to the effect that "Sir Smile-Ups" is ready to go out at Christmas time to make hundreds of other little people happy. Price, $1.00.

IN CHRIST'S GARDEN

by MARY BREWERTON DE WITT

Judgment must be used in the selecting of books, in order that the mind receive ideas that tend only toward growth.

Here is a book that answers the requirements of the one desiring for himself and family stories of the above mentioned type. People working on the line of spiritual development have been asking for stories for children that are interesting to the growing mind, and that are also worded in the positive language of Truth.

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This book, "In Christ's Garden," will prove helpful and instructive because it is a vivid word picture illustrating the establishment of the earth as Christ's Garden. Published in two toned paper cover, contains 48 pages. Price, 50 cents.

AUNT JOY'S NATURE TALKS



This book will find a place of welcome in the home of thousands of progressive parents, for through its valuable lessons children are led to observe Life in its different degrees of manifestation, and are made to know that every creation of God, however lowly, has its place in the one great whole, of which the children themselves are only another expression. Parents and teachers will find "Nature Talks" of great value in awakening in the child an interest and sympathy in the gifts of God.

We can supply "Aunt Joy's Nature Talks" in attractive cloth binding for $1.00; paper cover, 50 cents.

LOVE'S ROSES

by LUCY KELLERHOUSE

If you had a garden and the thoughts you held in mind were planted as seeds in that garden, what would grow—flowers or weeds? A graphic illustration of thought-gardening is given in "Love's Roses," a story of a land where every loving thought blossomed into a rose, so that every person's garden was an out-picturing of his mind.

As the story goes, a prize was offered to any little girl producing a wreath of twelve perfect roses. Many interesting experiences are related of the attempts which the girls made at selecting the best seed, by redeeming each thought, before one of them finally grew the twelve perfect roses. This book is published especially for children. Paper cover. Price 20 cents.

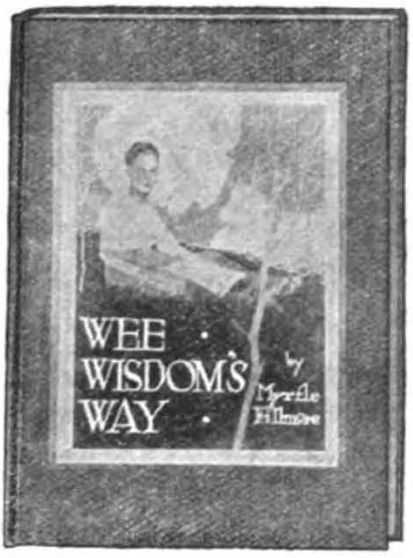
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WEE WISDOM'S WAY

by MYRTLE FILLMORE

Here is a book that makes an exquisite gift. It is of a de luxe edition of unusual beauty.

An understanding of the basic principles of Practical Christianity is gained through reading "Wee Wisdom's Way." The book contains the true experiences of the power and results of Truth teachings. Richly illustrated and well printed, this charming book sells for $1.50.



TREASURE BOX

by IMELDA O. SHANKLIN

This little booklet is most artistically gotten up, with numerous pen illustrations and half-tones. We recommend "Treasure Box" as a delightful gift for children. A story which is full of all the fascination and charm of a fairy story and yet rich with the highest teachings. Price, 50 cents.

APPROPRIATE SEALS

Seals bearing our National motto, "In God We Trust," are issued in response to the demand for appropriate seals, for millions of people united in the thought of spiritual faith and trust in God for protection and deliverance. Upon stationery, magazines, and newspapers will be found this united word, "In God We Trust," because of the great need of keeping before the boys in camp and service this powerful thought. Every letter and parcel to soldiers and sailors should be stamped with this seal.



Each seal is 1⅜ inches square; mucilaged and perforated; printed in three colors in attractive style. Thirty-six seals in a book, 25 cents.

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A SPECIAL GIFT FOR THE SOLDIER BOYS

A Truth Student With the Soldiers

Trench Edition of a New Book

by MABEL HUNTLEY

The author of this book was in Europe at the outbreak of this world war, surrounded by tumult and disaster. In the midst of millions of terrified people she proved the power of God in most practical ways. Her experiences are related in this book.



The Trench edition of "A Truth Student with the Soldiers" is almost an "indestructible book." Within the covers of Khaki binding, in which no glue has been used, the book is found printed on a heavy bond paper which will be little affected by water. Having withstood the practical test of being soaked in water, we know the soldier boys will find the book very serviceable.

This little book has been designed to fit conveniently in the soldier's pocket. In a khaki binding that is in keeping with military trappings, this book sells for $1.00.

Another edition of this book has been printed on eggshell book paper and bound in a paper cover. This edition is not waterproof. Price, 50 cents a copy.

UNITY SCHOOL PREFERS THE AMERICAN REVISED BIBLE

Many people today cling to the old or King James' Version of the Bible because it is endeared to them by association.

We prefer the Revised Version because it clears up so many obscure passages, and gives force to many weak ones. The Revised Version is prized by all of those who want the truest statements, regardless of the weakened creed and theology that may result from having the light of Truth thrown on the old Version.

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Some twenty thousand errors were found in the King James' Version by the Revision Committee. Quite a number of these are mentioned in the Preface of the American Revised Bible, which is brought out by Thomas Nelson and Sons. Let us note this one instance: Under the Old Version we are commanded to "search the Scriptures," and the impression was always conveyed that in them we would find "eternal life." The revision changes the whole character of the passage, and instead of a command by Jesus to study the Scriptures, we find that he was rebuking the Pharisees for doing that very thing. He said, "Ye search the Scriptures, because ye think in them ye have eternal life; and these are they which bear witness of me." "But the witness which I receive is not from man." Instead of commending the study of the "witness," or testimony of men about spiritual things, Jesus would have his followers open to the Spirit of Truth, "who will lead you into all Truth."



The American Standard Version of the Teacher's edition of the Bible is printed in large, easy reading Bourgeois type, on imported Bible paper, with full references. Concise Bible Dictionary and Combined Concordance (or word finder) prepared especially for the American Version. Contains twelve colored maps and 25 outline maps through the text. Size 5¼ by 8 inches; weight 3 pounds 2 ounces.

Another attractive feature about this Bible is the binding. We are able to procure a limited number in that excellent Keratol binding. Keratol is a beautiful and durable vegetable composition.

Unity School of Christianity will mail one of these Standard Revised Bibles to any address for $3.50.

Nobody can harm us but ourselves. Unless our soul is injured, we are not injured; and no one can injure our soul except with our consent.—*Sunshine Bulletin.*

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CHRISTIAN HEALING

by CHARLES FILLMORE

An American minister of a large church, after several months of active service "Somewhere in France," made the statement through a newspaper that any minister who had been with the boys "over there" could never again fill the pulpit of an orthodox church. His association with them had proved to him that true Christianity cannot be set apart from life; but *is* life, and must be made practical, by applying it to each problem. His views were so broadened that he could not be bound inside the narrow confines of a formulated creed.



This is only one published example among millions of unpublished ones. People are no longer satisfied to accept a limited concept and explanation of the Creator and his plan, but are now demanding the Truth concerning the Divine Law of Life and its expression. Instead of a heaven after death, they know it is intended that they *live here and now* in heavenly peace and happiness.

The book, "Christian Healing," by Charles Fillmore, explains the true character of God, and of Man—created in the image and likeness of God. The book takes up in detail every force that works in the mind and body of the individual, and shows the development of man in his unfoldment from the limited mortal to the perfect spiritual consciousness. Through the study and faithful application of truths herein explained, man is enabled to redeem, lift up, and express forces through which he can demonstrate the perfect Idea originally intended by the Creator.

This book is published in four styles of binding as follows:

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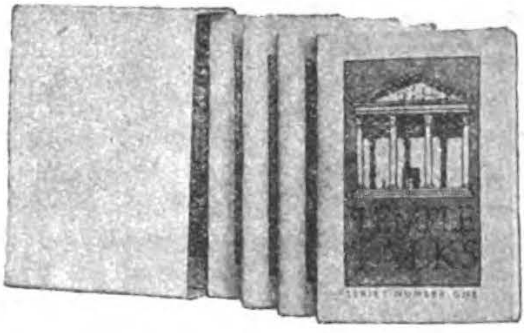
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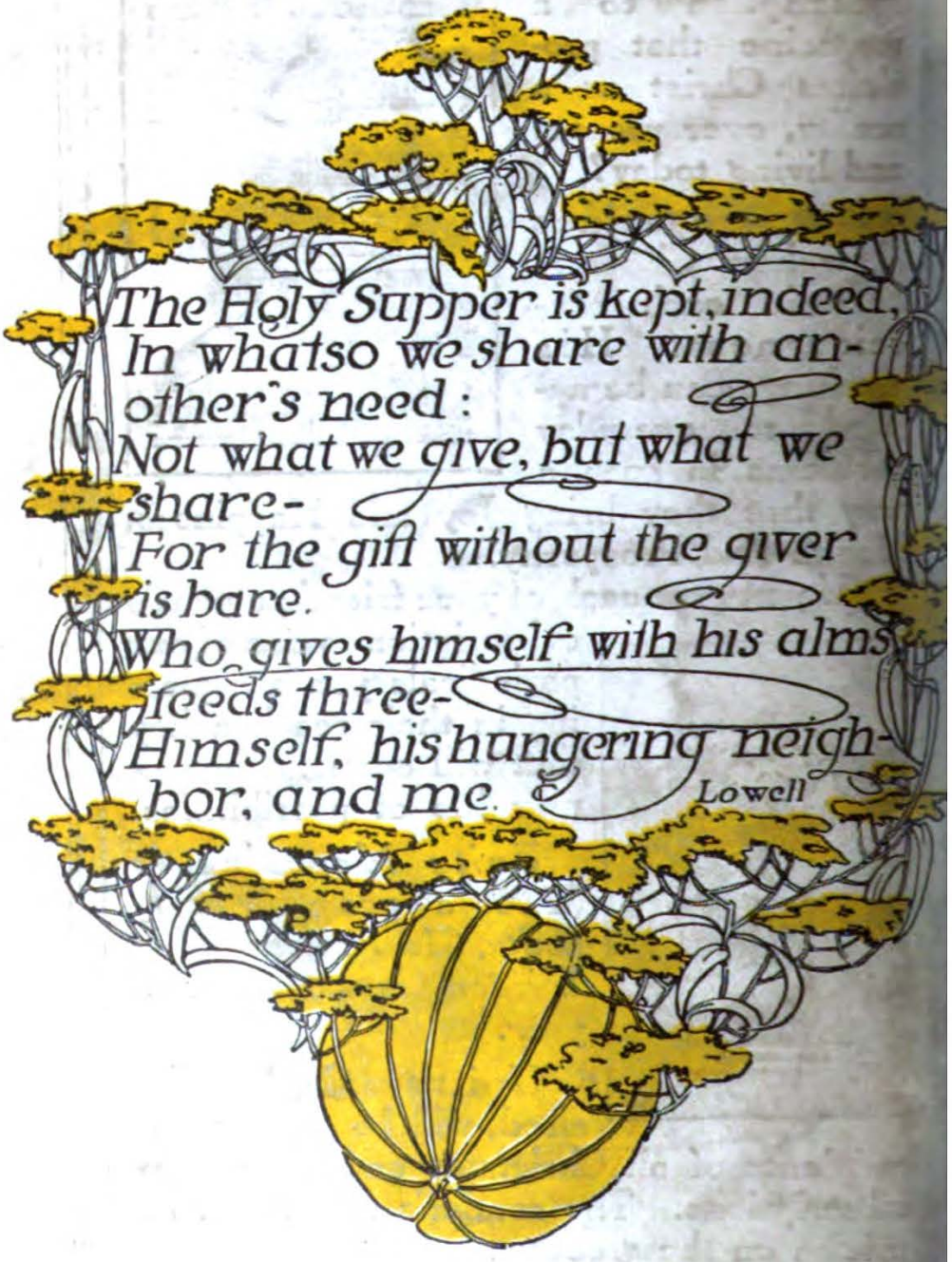


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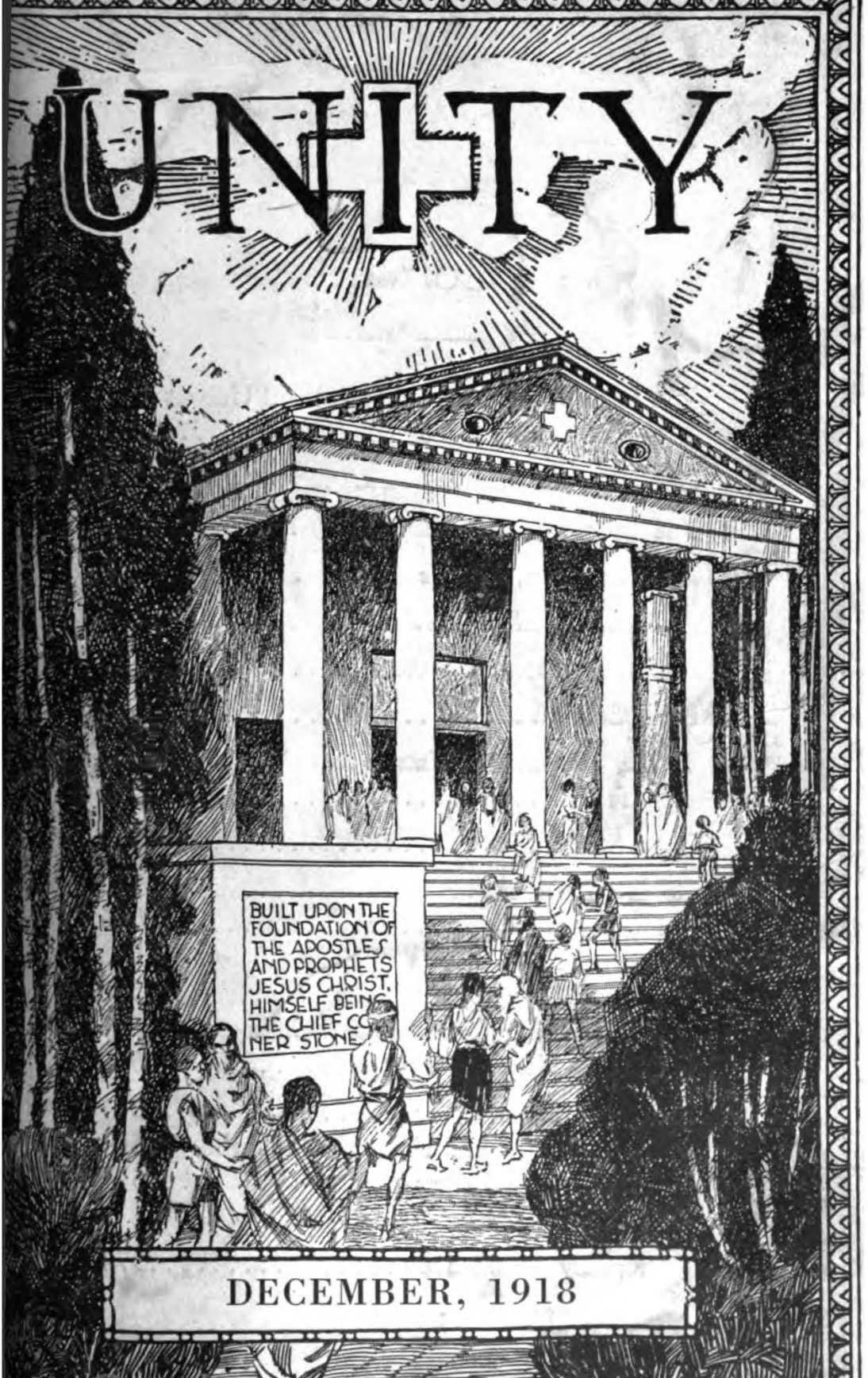
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DECEMBER, 1918

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Contents

The Birth of Christ in Individual and Universal Consciousness, *Ida M. Mingle*.....501

God-Man, *Charles Fillmore*.....511

The Law of Affirmation, *Henry Proctor*....517

Non-Resistance, *George Crouch*.....521

Freedom, *Ethelind Lord Campion*.....525

From A Reporter's Note Book.....529

Bible Studies.....531

Twenty Inspiring Points From "Lessons in Truth".....534

Bible Study.....542

Sunday Lessons.....545

- Elijah Encouraged.....545
- Elijah Meets Ahab in Naboth's Vineyard..548
- Elijah Goes up by a Whirlwind to Heaven..550
- Elisha the Prophet Restores a Child to Life.553
- Elisha's Heavenly Defenders.....556

Society of Silent Unity.....561

- Class Thought and Prosperity Thought....561
- Extracts from Letters.....562

Publishers' Department.....573

- Prophecy Fulfilled.....574

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THE BIRTH OF CHRIST IN INDIVIDUAL AND UNIVERSAL CONSCIOUSNESS

IDA M. MINGLE

EVERY man is *in essence* the Christ of God, but not until he comes into conscious knowledge of how to relate himself to this Truth does he begin to unfold his godlike nature. "Ye must be born again," admonished the Man who demonstrated his Christhood, before you can enter into the kingdom of heaven. Man, content in personal consciousness, has no access to the kingdom of heaven within his being, for only through desire for higher unfoldment does man knock at the door of this inner kingdom for admittance. Desire for advancement invites knowledge of how to advance, and this knowledge applied ushers the yearning soul into such satisfactory living that he would not again enter willingly into a selfish, personal expression of life.

There is no mystery attached to the birth of Christ in either individual or universal consciousness. Christ may press for birth in the heart of man, through desires to express greater strength and stability of character, but not until man permits its coming forth does the Christ-seed implanted in him begin to unfold. Once

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man becomes conscious of his Christ nature he, himself, becomes the father-mother of the new born creature.

The Christ in man is originally begotten by the Father (Wisdom) and Mother (Love) in Divine Mind, and contains within itself all the unexpressed capacities of the Divine Parent. The Christ is the "only begotten son of God," the beloved gift of the Father to man. As Christ was originally created through the merging of the Wisdom and Love elements of Divine Mind, it follows that if man would liberate the Christ capacities in his own being, he must align his ideas of Wisdom and Love to a Divine pattern. Having discerned that man is God-created, the quickened soul boldly lays claim to his inheritance. Instead of thinking of himself as sinful, sickly and dying flesh, man asserts the Truth that he is sinless, sickless, deathless spiritual Being, and with an expectant attitude of mind awaits the evidence of his true words; for words of a spiritual character, words that express the Truth concerning the real nature of man's Being set into activity the realities of the Christ Mind within, and picture their substance in the flesh, ofttimes with remarkable results. Within two years after the writer began declaring the Truth of Being, she became so changed in appearance that it was necessary to introduce herself to her friends.

Man passes over the substance of his ideas, and builds it into flesh according to the *intensity of his feeling*. To attempt to work in the Wisdom or father side alone of spiritual thought is to quicken the masculine elements of one's nature, and stimulate mental activities, but the Christ nature cannot be incorporated into flesh and the body of the devotee regenerated until Wisdom is unified with Love, or until one *feels* the Truth of ideas discerned and delights himself in their substance.

Some students of Truth become over-balanced in the feeling side of their development and Wisdom is overthrown. The Divine Order, in which the ideas of

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the Christ Mind are liberated in man-consciousness, is identical with the plan of creation. The first fiat of Divine Mind was, "Let there be light." The development of Wisdom (Light) is the first step essential toward the bringing forth of the Christ in man. This is followed in natural order with the development of Love, or the feeling side of an idea, and from this union between the father-mother elements in Being is born the Christ of God, or spiritual man.

All ideas of Truth, perceived in Wisdom, are treasured in the heart, and the heart, therefore, becomes the matrix in which the Christ is born. The heart is the seat of Love, the feminine nature in man, and no one can bring forth the Christ of his own Being except it be done in love and humility. By humility is not meant a servile attitude, but an expression of those positive qualities of gentleness, kindness and good-will which characterize man growing in grace and godliness.

Where Wisdom and Love are simultaneously developed in consciousness there is a well-balanced expression of both the masculine and feminine qualities in man. This well-balanced expression characterizes the Master, for in order that man may overcome and master erroneous ideas in his thought world, and corresponding erroneous external conditions, he must exercise the Wisdom of the serpent and the harmlessness of Love. The Master is meek, yet bold; receptive, yet positive; compassionate, yet balanced in Wisdom; gentle, yet firm. The Master is poised in the Truth that Wisdom *must be applied* before it can become eternal consciousness.

When the student of Truth carries forward both the Wisdom and Love elements of his Being, that is, *conceives* the ideas perceived with a view of putting them into execution, or acting upon them, he is realizing the natural union of the male and female elements of his Being, and is satisfied with bringing forth the fruits of his spiritual nature. The tendency to seek satisfaction in indulgences of the flesh is thus naturally over-

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come, and all struggle to offset desires of the flesh-man are eliminated at the very outset of spiritual unfoldment. Many students may be wholly unaware of having made this union, but if supreme joy and satisfaction are found in the study and application of Truth, all external things being subservient to the desire for spiritual unfoldment, they can rest assured that they are establishing the Holy marriage, and bringing forth the Christ within their Being.

Contrariwise there are students of Truth who are almost constantly in the midst of upheavals either in the realm of thought or in an external realm of activity. There may be a time in one's ascent from sense to Spirit when the tares are brought to the harvest and error seems dominant, but if Wisdom has been developed one should perceive the adjustment to be but a step toward an expression of greater harmony and liberty. A prolonged experience of inharmony either in body or affairs, or the inability to adjust matters without the aid of a healer, are indicators that the student is failing either in the perception of the Wisdom of Divine Law, or in the realization (feeling) of the Truth discerned. More often it is the lack of delight in Truth that hinders the expression of the harmony desired. Man, in personal consciousness, is very mechanical in his thinking, and when he begins to unfold his spiritual character, unless he makes special effort to enter into the Spirit of his words, he is inclined to utter his affirmations of Truth in a mechanical way; yet, because of the encouragement of friends or through his own desire for relief from inharmony, he expects his words to suddenly take root in the soil of his consciousness, heretofore built up, and produce fruit at once. This is especially true of students who turn to Truth for the "loaves and fishes." These souls, however, must realize that a God-seed takes root in God-soil, and if the fruit of the Word is not at once apparent, it does not follow that Truth is insufficient to meet the need, or that the

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case is hopeless. The soil of mind must be all the more intensely cultivated with the silent and audible Word of Truth, until the density of mortal thought is dissipated and the inherent Spirit brought to Light. A Word of Truth thought upon and spoken with feeling that it does bring forth after its kind cannot fail to build its substance into flesh, or bring about the manifestation of harmony for which it stands.

Jesus Christ proved his Christhood in the midst of humanity, and set into operation the *activity* of the Truth of man's real nature, thereby accelerating in universal consciousness the desire to express God, until today, mankind with one accord, has arisen to that point in consciousness where it demands a knowledge of a God of Love, Justice and Righteousness, and an application of this knowledge in daily living.

Practical Christianity is ready to supply the demand for Light on the teachings of Jesus Christ, for it brings the message of a living Christ, already implanted in the heart of man by a loving Father, awaiting only recognition before it can spring forth as the health, the wealth, the joy, the peace, and the eternal satisfaction of all mankind. Man has looked in all directions except within, for God, and found him not. Yet Jesus, in plain language, declared the kingdom of heaven to be *within man*, and we very naturally conclude that God is in his kingdom.

It is rumored in these days that the church is greatly responsible for present destructive upheavals in the race. When one discerns that the church, generally speaking, has taught that man is a "mere worm of the dust," wholly unworthy to approach God, except in a worm-like attitude; that sickness, and even death is the will of God, and something to be borne in fortitude and patience; that heaven is a locality in the skies to which people, who have been sanctified by the priests and preachers in ceremonial rites, pass through means of the grave (after doing all possible to prevent entrance into

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glory and reunion with God); that God is a mighty potentate, gracious to those who are good (after the world's standard) and unmerciful to those who do evil (after the world's standard), unless the erring one repents and is forgiven before the wrath of God breaks forth; that prayer may be indulged in as a means of freeing the soul, but medicine is the god to be worshiped as a means of freeing the habitation of the soul (the body); that there is a double standard of purity for the married and the unmarried; that knowledge pertaining to sex is to be withheld from the growing youth, but sexual tendencies committed through ignorance of how to cope with the creative energy, labelled "sex feeling" by the worldly wise, is to be criticized and condemned; that the sword is a legitimate weapon of defense when men or nations are hard-pressed, and sanctioned by Christ; that it is righteous to slay the beast and the bird for food, as well as to slay men for vengeance; and to crown all, that Jesus Christ died and is still dead, despite his resurrection and habitation in a resurrected body, and therefore religion is a very solemn function, so solemn that children (and often grown-up people) want to crawl under the table and assume a worm-like attitude at the mention of God. With this evidence of what the churches have taught, mankind is justified in the query of today, "Is Christianity a failure?"

Christianity is not a failure, but there is as much difference between the Christianity taught and demonstrated by Jesus Christ and that of the organized churches of today, as between the light of day and the darkness of night. Jesus Christ gave us the substance of a glorious spirituality; the churches give us the shadow of a religion.

Jesus Christ taught that man is co-equal with God. "I and the Father are one." He taught that the things he did and "even greater things" should be accomplished by his followers, forever setting at naught

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the idea that he was a superman. "I am the light of the world." "Ye are the light of the world." Jesus made no claims for himself that he did not make for all men, but he expects something more of mankind than a mere belief in him as a Saviour. "Faith without works is dead."

Jesus Christ taught that sickness is the effect of sin and proved his capacity both to forgive sin and heal the sick in the case of the man sick with the palsy, as recorded in Mark 2:10. Since sickness is the effect of sin, and death the culmination of sin-sickness, it could not be very reasonably concluded that death is the open door to a heaven peopled only by saints!

Jesus Christ taught that "God is Spirit; and those worshiping him must worship in Spirit and Truth." Nowhere in the teachings of Jesus Christ does he attach personality or personal form to God; this idea is man-made and grows out of man's false and unrighteous ideas about his own nature.

Jesus Christ taught that "God is Love." How can God, who is the very essence of Love, be unmerciful, unkind, or stimulate revenge and hatred in the hearts of men for each other. How can God who is Love, inspire men to kill either man or beast? Love never destroys, but fulfills. Love fills full to overflowing with good every need of man, when man coöperates with Good (God) in thought, word and act. Man attracts his own punishment through the operation of infallible laws governing thought and action. "With what measure ye mete, it shall be measured unto you." "Whatsoever a man soweth, that shall he also reap." "A good man out of his good treasure bringeth forth good things; and the evil man out of his evil treasure bringeth forth evil things." "For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit. For each tree is known by its own fruit." The *motive* of our thoughts and acts govern our reaping.

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Jesus Christ taught that man has power to forgive sins, but he also taught that sin and its effect (sickness and death) is forgiven only as man ceases to sin. "Behold, thou art made whole: sin no more, lest a worse thing befall thee." Jesus Christ repeatedly used prayer to heal the body, realizing that in so doing he was also purifying mental consciousness and thus freeing the soul, and offsetting the cause of the error.

Jesus Christ taught no double standard of purity for the married and the unmarried. He made it very plain that those who were living in the flesh, indulging in any of the many forms of adultery, (and marriage was not mentioned when he said that "every one that looketh upon a woman to lust after her hath committed adultery with her already in his heart"), were dead in trespasses and sins; but he assured humanity that when they had risen from the dead, that is, overcome the tendencies of the flesh man, they would be like unto the angels. Jesus taught a pure relationship between men and women, a relationship entirely free from attachments of the flesh nature. He taught that God is the Father of man, thereby offsetting the necessity of "flesh and blood" parentage as an endless procedure. When man gives the substance of his thought to ideas of purity and godliness, he will demonstrate his Christhood, and there will be no necessity of his entering again into activity in the flesh by means of generative birth, for he will not die, but be clothed upon with the immortal body as Jesus is.

Man's mission is to demonstrate in the earth, that is, bring into manifestation, the perfection already established and presided over by God in the heavens (Christ Mind) of his own Being. Those who have known and understood the activity of thought and its power to produce effects in universal consciousness during these years of turmoil and strife, have held aloft the Divine ideas they would see liberated in the earth, and because of the thought activity of these "elect," the days have been

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shortened for all flesh. Close observation and study of the "epidemic" to which America has particularly been subjected, reveal that the "epidemic" was simply the reaction in the race of ideas of hatred, revenge and fear entertained by the race during the last few years of upheaval. Those people who related themselves to the race thought, either through a sympathetic relation, or through a positive expression of thoughts of hatred, revenge and fear, naturally became the attracting magnet toward the intensified reaction of the erroneous thoughts entertained, and reaped in their bodies the effect. Nothing happens by chance. Back of every national activity is a procreating nucleus of like thought generated and nourished in the minds of men. We measure unto ourselves in strict accordance with "what measure ye mete."

Jesus Christ taught that they who take the sword shall perish with the sword, and one of his final acts of love was the restoration to its normal activities, the ear of the servant of the high priest, which Peter, in righteous indignation, had cut off with his sword. Love is the healing balm for all the ills of mankind, as Jesus demonstrated.

The most glorious news that practical Christianity brings to light is that Jesus Christ, the embodiment of God, is the living Spirit of Good governing and controlling this planet today; that his resurrection marked the end of the reign of a sorrowful, ignorant religion, and the beginning of a joyous expression of Christhood for every soul who seeks to love God with all the heart, mind, soul and strength, as did Jesus. Jesus Christ is an ever-ready Helper, Comforter, and Guide, for "Lo, I am with you always, even unto the end of the world." The end of the world is at hand. The world of error is being dissipated and the kingdom of heaven is coming into the earth, even though the son of Man (Christ manifested) is obscured by the clouds of mortal thought at present. But Christ is being re-born

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in the hearts of humanity, and the message of his angels (holy thought), "Glory to God in the highest, peace on earth, good-will toward men," is received with intensified joy and gladness because humanity is empty of its time-worn and false ideas, customs, traditions, and superstitions, and is ready to receive the inflow of a Truth that shall enable them to know God aright and serve him only.

The hunger of humanity for a knowledge of God will be appeased by those stewards of the Lord, who know the Truth as Jesus Christ taught it, and are themselves the embodiment of that which they preach. All the teachings of Jesus Christ, even to the raising of the dead, have been demonstrated in the last quarter of a century, but by students understanding and making practical the teaching of a living spiritual Christianity. Just as men will never again be satisfied with anything less than that which makes for the freedom and uplift of the whole race, so they shall not be satisfied with the husks of a formal religion. Faith and the fruits of faith must be wedded in the new Christianity, and the teaching of Jesus Christ given a literal interpretation as well as a spiritual one. The follower of Jesus Christ must *live the life*, not merely talk about it.

"We live in a practical age. Words have very little interest if they do not lead to action. We cannot understand some of the petty discussions of the past. We crave today for reality. It is the same in the church. Words about Jesus are good and necessary, but they must lead to action, to a life that is like the life of the Master. This is the test of all education: what is it good for? What use can be made of it? Pray for this highest kind of education into the very spirit of Jesus."--*From "The Choir."*

This world's no blot for us, nor blank; it means intensely and means good.--*Robert Browning.*

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GOD-MAN

CHARLES FILLMORE

Who are men saying that the Son of Man is?

And they said—Some indeed, John the Immerser, and others Elijah. But others Jeremiah, or one of the prophets.

He said unto them—But who say ye that I am?

And Simon Peter answering said—Thou art the Christ, the Son of the Living God.—Matt. 16:13-16, Rotherham's Translation.



AN SEEMS to be dual, a higher and a lower man, an inner and an outer man, a material and a spiritual man, a God-man and an Adam-man, but a close analysis reveals but one man, the God-man. We have to admit that there is an outer consciousness that sees personality as man. When man does extraordinary things, as did Jesus, it assumes that he is the reincarnation of one of the prophets of old. This outer consciousness sees everything from the viewpoint of personality. It does not think for itself, but bases its conclusions upon what others say. This is the consciousness that inherits its religion—its authorities are all external, its ideas are reflections, it has no originating capacity. But at the center of this realm of floating thought there is a discerning faculty which when appealed to upon its individual merits perceives the Truth about man and proclaims: "Thou art the Christ, the Son of the Living God."

The question naturally arises, What relation does this outer realm of thought bear to the all-potential cause within? This is no easy question to answer in words. Words are the symbols of the thought realm, and they are competent to express nothing higher. The Spirit expresses itself in ideas. Thoughts are the characters of ideas, and words the masks of thoughts. Words bear witness of ideas, but being removed to

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the third degree they more often obscure the Truth than reveal it. A philosopher once said, "Language was invented by man to conceal the Truth." To the Pharisees, who made the letter of the Scriptures their authority, Jesus said, "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life."

Life is a principle whose legitimate expression is energy and activity in the thing which conceives and receives it. When the life principle is generating its power in us, we feel the thrill and are moved by the energy. We might read about life and talk about it in an abstract way for ages and yet never experience its presence. So words can never describe the Real Man. He must be felt by the inner side of the soul—discerned by the light of Spirit. "Flesh and blood hath not revealed it unto thee, but my Father who is in heaven." No explanation of the relation of the thought to the idea, the soul to the Spirit, will even prove satisfactory. But we can in words point the way to a mental attitude or process through which the soul may know for itself the existence of that higher principle of which it is the expression. The way is, *Look within.* "The kingdom of God is within you."

This inner principle is the epitome of all existence. We speak of it as pervading everything in the universe. Here language is at fault. It does not pervade as a space-occupying element. It is the Mind whose ideas are the standard of all existence. This Mind and its ideas do not fill space any more than do the rules of mathematics or music. Yet from this Principle originate those concepts whose outer expression make what we call space. When we vibrate a stringed instrument according to the rules of symphony waves are sent forth, which, when received by another instrument called an ear, a certain state of consciousness is established, and music is said to pervade the air. But the fact is that

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music is nowhere outside the ears that receive the vibrative impulses from the instrument. So we know that the One Mind does not fill the Universe, but that it is the Principle which man uses to send forth his thoughts, and they fill the universe and establish those relations which we name time, space, and the many conditions which we behold.

Looking within we discern that the real of each of us is Spirit—the Christ of God, the maker of the man of thought and action. This Spirit-Man cannot be comprehended by the thought-man except as the thought-man conforms to his superlative degree of consciousness. This conformation is first spiritual, then mental. That in us which says *I* is the door to the higher realms, the "kingdom of the heavens," mentioned by Jesus. If the *I* opens to the lower world of mentality and matter, it is linked to their limitations and shorn of its heavenly power. If it looks up and links itself to the realm of Spirit it becomes God-Man. When thus lifted up it elevates the whole consciousness—soul and body. "I, if I be lifted up, . . . will draw all men unto me."

When, through this process of *I am Spirit* identification, we have opened to us the inner realm of Being, which cannot be described in words, we begin gradually to perceive that we are forming by our thought and word the man of intellect and body. Jesus said a man should be held accountable for his lightest word, so we find that this man we are making is our word put into action and visibility, and that we are held accountable for his character and acts. God made us and finished us on the sixth day "in his image and likeness"—then he entered into his "rest" or completeness. Now we, the Lord God, or *I Am Will*, make our man Adam out of the "dust of the ground," or changeable thought substance.

We make this Adam-man according to the law fixed by God. His first estate is a consciousness of life—he is an animal; we breathe into his nostrils the breath

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of life and he becomes a living animal. This is the exact language of a careful translation of that part of the process as recorded in Second Genesis. Through experience our man is ready for the inspiration or inthought of intelligence. This is his part of the work—this trimming and keeping of the garden, the consciousness of substance. Here is also where our Adam-man goes astray. He is endowed with free-will, and he develops tastes of his own—he seeks other sources of knowledge than the *I Am Will* and dissipates his energies. He can no longer hold his center of consciousness in the garden, or body, and is forced outside the body.

But now we are restoring this Adam-man his birthright in God, and the way is being opened for his reentering the garden. We now declare his disobedience at an end, his sin annulled, and the voice of the Lord his willing guide. This declaration opens the way for the soul realization of that super-consciousness which cannot be described in human language. Those who do the will of the Lord shall know the doctrine.

Concentrating our attention within, at the *solar plexus*, brings us into intelligent communion with the mind that controls the body. This plexus is the brain of the physical, and through it the processes that build up and tear down the organism are carried forward. Here is the center of our garden, and from this point we must work to cleanse it of the weeds that have grown up in the absence of the real keeper. Before we can put our man back in the garden, all inharmonious conditions must be put out. Thus we find that there is really a dual process necessary to the complete compliance with the Divine Law. The Adam consciousness must be cultivated in right thinking, and the physical gradually purified.

This is character building and true physical culture combined in Christian discipline. The character is built up in the image and likeness of God, and the body

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spiritualized by declaring it free from all material thought. If in this process there is an impulse to muscular exercise it should be given expression. Whatever the force within suggests should be carried into manifestation. This is not mere muscular strengthening but a transformation of muscle into vital energy through mental dynamics. Those who practice this from this standpoint find the result very different from that of mere muscle building.

The character of the thinking mind, Adam, and its temple, the body, are transformed through a renewing of the whole consciousness. "Be ye transformed by the renewing of your mind." The mind works upon ideas, so we see plainly that we need only plant right ideas in this thinking mind to bring forth whatever we desire. The only ideas worth planting in the mind are those that have their origin in the Divine Mind. What we term the Idea is called in Scripture the Word. Jesus said, "the word is the Seed." The Word grows in the mind like a seed in the ground. If you plant right words in the thinking mind, and fertilize and water them by your watchful attention, they will transform your character. This is the supreme culture system, and it will build man up until he outgrows human man and attains the stature of God-Man.

To attain the Jesus Christ standard we must incorporate into the thinking mind the *Logos*, the Word which was in the beginning with God, and which makes all things. This *Logos* is not far away—"it is nigh thee, even in thy mouth." It became flesh in Jesus, and it becomes flesh, God-flesh, in all who are bold enough, strong enough, and persistent enough to claim its perfection and power. We cannot have its perfection unless we make a standard of perfection in ourselves and strive to demonstrate it in our lives. It is not sacrilegious to aspire to God perfection. Jesus understood this when he said, "Be ye therefore perfect even as your Father which is in heaven is perfect." Paul says he thought it

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not robbery to make himself equal with God. God is the Spirit of Goodness, of Love, of Purity, of Power, of Truth, of Justice. Is it sacrilegious for us to be all this?

Then be not afraid to affirm the Truth taught by the ancient prophets, by Jesus, by Paul, by all the mystically wise of every age and clime, that man is the offspring of God, that all that the parent has the offspring is heir to, and that that offspring is not fulfilling his destiny until he enters into that inheritance.

OUR LIVES ARE SONGS

"Our lives are songs;
God writes the words,
And we set them to music at leisure,
And the song is sad, or sweet or glad,
As we choose to fashion the measure.
We must write the songs
Whatever the words;
Whatever its rhyme or meter;
And if it is sad,
We can make it glad,
And if it is sweet,
We can make it sweeter."

Man has but one legitimate mission on earth—to do good—to express God in himself. All else is waste of energy and counts for naught. When goodness and not gold becomes the goal of life, peace on earth and good will to man will become the law and the gospel in life. Until this time, life will be fortuitous. Fear and famine will beset the soul. Pain and plague will harass the body. Man must become the embodiment of God, or the Good, before he is eligible to the gratuitous providences of God. It is God's good pleasure to give us his kingdom, and we prove our heirship to it only as we are sons and daughters of God.—*Dominion.*

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THE LAW OF AFFIRMATION

HENRY PROCTOR

MANY people find it difficult to understand the law of affirmation. It is simply this, that they must be made in "the faith of God," who, himself, "speaks of things that are not, as though they were." It is his affirmation that brings them into existence, and if we realize that it is not we that speak, "but the Spirit of our Father that speaketh in us," we shall find that there is the same power in the word spoken through us, as that which, "in the beginning," brought worlds into being. There is a power in this word which "none of our adversaries shall be able to gainsay or to resist."

The opponents of this Truth would do well to ask themselves, if, after all, they, like the Pharisees of old, are not taking away the key of knowledge, and are neither entering the kingdom of heaven themselves, nor suffering others to enter therein. They maintain exactly the same attitude to the true disciples of Jesus that the Pharisees did to Jesus himself. So the matter of affirmation is strongly opposed by them, just as the affirmations of Jesus were opposed by the orthodox Jews. Their only answer to his "*I Am*" affirmations, were accusations of blasphemy, of demoniacal possession, and of being in league with Beelzebub. For this reason more than any other, "they sought to kill him," and frequently made attempts on his life.

Upon our understanding of the affirmations of Jesus our whole spiritual life and progress depends, for in all matters he is "the prince-leader of our faith." All things are possible to affirmations based on the "faith of God" (Lit. Greek), and this faith is possible to all men. Jesus teaches us to affirm the things that seem most impossible, such as: "If ye shall say to this mountain,

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'Remove hence to yonder place'; or to this sycamore tree, 'Be thou rooted up and planted in the sea', they should have obeyed you. Everything you ask for, therefore, believe that you have received, and it shall be yours" (Mark 11:24).

Jesus himself marveled at and admired the faith of the centurion, who could say, "Speak the word only and my servant shall be healed." But it is questioned, can we affirm anything truly and conscientiously when our feelings are against it? Yes, we must not wait for the flesh, and the mind of the flesh to agree to it: "For ye are not in the flesh but in the spirit." When we affirm the Truth we take our stand *in the Spirit.* And to produce results, there is but one thing needful; that is love—to be in love with every creature. "For he that dwelleth in love; dwelleth in God, and God in him."

"Follow peace with all men." If you have brought some gift to the altar, and there remember that your brother has somewhat against you, first be reconciled, and then come and offer your gift. Love is the great essential, for all law is fulfilled in love. "Thou shalt love thy neighbor as thyself." Now love is patient and kind; very careful not to hurt the weaker brethren, or to put any stumblingblock in their way, but strengthens their drooping hearts. Great-Heart has still to help Mr. Feeble-Mind and his daughter Much-Afraid.

There are earnest souls who are as yet but babes, who cannot take solid food but must be fed with milk. To deal with such we need the wisdom of God. Like our blessed Exemplar, we must carry the lambs in our bosom. We must feed them with the sincere milk of the Word. We must not despise their youth, but be ever ready to give a reason for the hope that is in us. They generally ask for proof from the Holy Writ, of any doctrine which seems new to them. Everyone, therefore, who aspires to be a teacher, should be well grounded upon the impregnable rock of Holy Scripture. Like Bun-

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yan, they should live in the Bible until its words become their own. In fact, there is no true doctrine which cannot be deduced from the Bible, for it abounds with this teaching of affirmation, both by example and precept. For example, when Elijah first appears on the scene, he introduces himself with an affirmation, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." The Psalms are full of affirmation. They contain an armor which, if we know how to use it, will enable us to overcome in all the affairs of life.

Praise is affirmation, and simple, cheerful, praiseful souls cannot fail to be happy and prosperous, even without knowing why. Those who, like Jehoshaphat, put the singers in the forefront of the battle, find it true that their fighting is done for them, and they have simply to take the spoil, for "the battle is the Lord's." And this word *take* is itself a key to unlock the treasures of heaven, for God has blessed us with every spiritual blessing in the heavenlies, and made us to sit there with Christ in the place of power and dominion, high above all other government and authority, and every title of sovereignty used either in this age or the age to come (Eph. 1:21). For this reason, he gives us a spirit of wisdom and revelation through an intimate knowledge of him so we begin to know what is the wealth of the glory of his inheritance, and what the transcendent greatness of his power in us believes, as seen in the working of his Infinite might when he displayed it in Christ by raising him from the dead, and has "raised us up with him, and enthroned us with him in the heavenlies (Eph. 2:6).

No language that can be used by any teacher can be greater, more glorious, or more comprehensive than that of Holy Writ. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," but God by his Spirit has revealed them to us—the things

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that are freely given to us of God. For we are heirs of God and joint-heirs with Christ (Romans 8:17). Could any charter be more comprehensive or any language more explicit?

All things are yours. Everything belongs to you (I Cor. 3:21). Eat, O Friends; Drink, O Beloved: let your souls delight themselves in fatness. I will pour water upon him that is thirsty and floods upon dry ground. And the water that I shall give him shall become in him a fountain of living waters: for I am come that they might have such an abundant life that out of each of them shall flow rivers of living water.

MY TODAY

MABEL FLORANCE RICARD

I have no other day than this;
O Father, grant I shall not miss
The service sweet of doing good,
And living truly as I should.

O Father, in this day that's mine
Let all thy sweetness through me shine;
Let all my ways acknowledge thee,
May Christ be manifest in me.

O let me be thy voice to speak
The Truth to those who vainly seek;
And through me let thy love o'erflow
To all the world that needs it so.

O let today be this for me,
A day of glorifying thee.
'Tis all the day that my soul knows;
'Tis from today tomorrow grows.

So for today this is my prayer,
Tomorrow, Lord, is in thy care.

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NON-RESISTANCE

GEORGE CROUCH

"I say unto you, resist not evil."

HOW easily a little child falls and rolls limply on the ground without hurt. How frequent is the sight of a drunken man coming into collision with posts, projections, or even falling into the roadway from the curb in the city streets—a stagger, a tumble, and then sprawling on the hard stones. Yet there is no harm done, no pain, no broken bones. That is due to non-resistance. The muscles are limp, relaxed, and no resisting effort is made to stiffen the body by taughtening the muscles, and the consequence is that an apparent danger of a probable accident is reduced to a minimum. Japanese experts in this art of non-resistance can make their bodies so pliable that they bend like a reed and roll over limp and effortless at a push or blow from an antagonist.

The love of God when it permeates man is non-resisting toward evil, accident, disease, and old age. Love cannot become diseased or recognize evil of any kind. Love cannot die, or be overcome by catastrophe because it never resists anything, never covets, is not jealous, selfish, or self-seeking.

The man who resists God, whom to know is life, does not find satisfaction in life. He is always falling on the roadway, and the hard stones bruise him because of his efforts to avoid the ills which are daily and constantly with him. Such a man is feverish, his temperature is high, he easily loses poise, and his whole life is made up of nervous striving to avoid pitfalls. Day after day, year by year, this enervating struggle goes on because he resists, and his life is poisoned by frets, worries, anxieties, and cares. He is actually dead and cut off from life eternal—which really means life

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now, just at this present moment—because he resists God. "This is life eternal, to know God"—anything less than knowing God is death, and death means being out of correspondence or harmony with goodness. God cannot save or help a man until the man is willing and offers no resistance.

Man should not resist anything—good or evil—because man has no power of his own volition to encompass or attain heaven now or at any time. Heaven is an attitude of mind toward God. It is a condition of peace, harmony, joy, health and love, and comes to man as the gift of God, by the grace of God, through the spirit of God. It is the privilege of every man to use this gift as a loan but for which interest is expected and development demanded. When wisely used by man there is certain heaven here and now.

A specialist who has just returned from France where for over a year he has been treating mind, nerve and shell-shock cases in the immediate front trenches, states that of the thousands of men who came under his observation and treatment, he never met one case wherein the soldier gave any visible sign that the eternal things of God, or religion, occupied the mind. They were too busily engaged in the horrible business of warfare, their safety, and the activities of the enemy. It was only after the tension and excitement of the trenches had been left behind and the men had returned to the rear that in comparative quietness their thoughts turned to God.

The man whose mind is stayed in God cannot reach that condition called "tension or excitement," neither could the business of warfare absorb his whole attention for he lives, moves and has being in God. God is his life, God is his all, his health, his breath, his power. "If any man love the world, the love of the Father is not in him . . . but he that doeth the will of God abideth for ever."

When the Spirit, the ego of man, the mind, the

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I Am of man's being, seizes upon or attaches itself to the infant body we know from the manifestations that a soul is there developing. The purpose, office, and object of the spirit, mind, *I Am* ego, is the divine essence or breath enfolding and enveloping the infant body seeking to dwell therein as in a temple. This body-temple contains countless cells in which electrons are revolving at incalcuable speed amid spaces so minute as not to be observed through lenses of the highest power. Yet the office and purpose of the divine mind, the I am life, is to so enclose and fill these spaces of the body through and by the willingness of the individual, that every aspiration, desire and attainment in development may serve and show forth the will of the Father during its career now or anywhere where it may arrive. Non-resistance to this enfolding, embodying and enveloping of the I am mind produces spiritual man, the Christ-like man, the man in unison with the Father, the at-one with God, the man after God's own heart. The gradual overcoming penetration of the body, senses, and material desires is through this Christ mind within. "Christ liveth in me." "I live, yet not I, but Christ liveth in me." "I will put my laws into their mind, and write them in their hearts: and I will be to them a God."

This absorption of the cell space of the body is gained by gradual permeation by the mind, spirit, I am, with the assent, and willing attitude of the man who desires harmony with the Father-God. Resistance to this penetration prevents the vibrations of the body to syntonize with God. The repellant power of natural man resists the urge and striving toward goodness which the Christ Mind, Omnipresent in power, love, and soundmindedness offers to lead man to. This Omnipresent Christ Mind is the totality of man's life, surrounding enveloping, and enfolding him like a halo of spiritual atmosphere through which nothing evil or harmful can penetrate. This mind may be in you as it

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was in Christ Jesus if man does not resist. It will absorb, cleanse, and purify the whole body and make it impregnable to disease, care, or calamity if the individual be willing, non-resistant, and passive. The persistency of mind, spirit, I am, will separate the marrow from the bones and create a new creature, give a new birth and spiritual impetus to every condition and phase of existence, when encouraged to occupy the temple called man's body. Then man becomes a living sacrifice wholly acceptable to God.

Resistance and antagonism to God prevents this penetration, absorption and assimilation process, while resistance to evil means the acknowledgment of evil as a power, and the recognition of man as having power in and of himself to adjust conditions of life to his own needs. Until man recognizes this fallacy, and admits God as the every breath of life controlling every phase and detail of existence, then the perishing and decaying process called death will continue. But thanks be to our God, the good news is spreading whereby death is being swallowed up in the victory of the Christ Mind penetrating, occupying and cleansing, and like yeast making mankind whole, wholesome, holy.

A MORNING WORD

The day is thine, dear Lord, and I am thine,
Oh, may no unkind thoughts or words of mine
Disturb the harmony of this thy day,
But love, and joy in service, have full sway.
And what I ask for self I ask for all,
And in the name of Him who bade us call
Upon thee, and with childlike faith to say
Our Father.

—Fannie Herron Wingate.

It is better to suffer wrong than to do it, and happier to be sometimes cheated than not to trust.—*Samuel Johnson.*

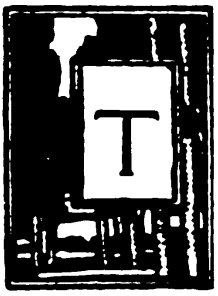
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FREEDOM

ETHELIND LORD CAMPION

"My Angel—his name is Freedom—
Choose him to be your King;
He shall cut pathways east and west,
And fend you with his wing."

"Freedom—a state without limitation; immunity; exemption from fate, necessity, or any constraint."—*Dict.*



TRUE Freedom is in no sense license, since it works with and not against the Universal Law of Rightness, and is impartially *All* and *for* all. It is the very essence of Being, coequal with God, an essential of the God-nature—*it is, as Truth is*, and cannot be altered or limited. All-Power, call it by what name we will, cannot be conceived of as less than absolute and perfect Freedom; nor could a state of perfect Freedom be conceived of that did not embrace and include the allness of Good—God-wisdom, God-power, God-presence, and God-love. No limitation could be tolerated in our idea of God, nor possible of God—therefore we recognize God as Freedom *per se* Freedom limited—not God, nor good. God limited—not free—so neither God, nor good. If the Principle of goodness that we call God *is*, Freedom *is*, always has been and ever will be; uncircumscribed by time, unhampered by man's ideas of partial or limited Freedom, unbound by man-made laws, *it is* in its perfection. It is not created by man, nor subject to his ideas about it; nor is it obtained by working for it. If we believe that there is no such thing as Freedom, and hold ourselves in bondage by that idea, Freedom itself remains untouched and unchanged, eternally willing to press out into visibility, but never interfering with man's free-will.

We do not go *out* to find this Freedom—for it is right-thinking of that *kingdom of heaven* which is in-

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deed within the consciousness, and to which "all things" shall be added, because itself contains and is all things.

Any form of bondage is a "frame-up" of the human mind. Eve's humanity thought that Eden was a circumscribed place and that God had limited her when he told her not to eat of the one tree. She hadn't imagination enough to picture what would happen if she did, but she possessed that curious twist of the human mind which desires experience because it believes it will thus find out some fancied good. This is the first consciousness of separation from God, since God *knows*, and knows that he knows! Eve formed her own idea of Freedom, which was license, and did eat!

Freedom cannot be formed, because it is a spiritual truth; is, in fact, Substance, or Spirit, itself, and anything formed tends toward denseness or materiality so-called, because it has gone outward from its center of power, and so seems to diffuse and lessen its force. It has in consciousness wandered away from God, and the farther away, the more it seems "lost" from its goodness, and the more its God-consciousness seems to wane. We clothe our ideas in form—and form, to our human mindedness, is always limitation—and name them "matter," or "disease," or "death," or "sin." Any condition of limitation in which man finds himself is but the bondage of his belief *about* himself. Let him become aware of the power of thought and of his relation to the Infinite Intelligence, and he straightway begins to *change* those conditions and remake them after a more perfect pattern. He no longer resists the form his idea has taken on, but proceeds to change his idea; he declares that back of the sense of pain lies a false conception, and that falsity he sets himself to eliminate.

There is one Truth—*Good is*. All else is illusion. And this knowing is the true Philosopher's Stone which always finds the pure gold of reality in every illusory condition that confronts us as human beings. Is this

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Good? As Good as God? Is it *true* of God? Then it is true of me, and for me, and I will to have nothing else. If it is not true of God—away with it! I do not know it—I *never* knew it.

The Intelligence that I am, the Intelligence that declares the reality of Good *in the midst* of any false situation is the illumination of Truth, and it will every time dispel the hypnotic suggestion that there is reality in any form of bondage, and reveal to us the perfect Freedom that was there *all the time.* It is in the midst of all seeming; it is the kernel of Truth in every false condition; it is the vital principle of Life which Christ knew to be the reality in the rotting carcass of Lazarus; it is the *one whole indivisible Truth* which frees from all bondage, because it is itself all there really *is*, the *only presence* and the *one power.*

Freedom does not come through supplication; is not created by prayer, however fervent; is not brought into being by any special pleading for any special privilege of class or person; *it is.* All man needs to do is to recognize it as so, and as already bestowed upon him. He may shut his eyes to it, ignore it, doubt it, deny it—it still *is*—and is his to use when he becomes aware of it.

And because of the completeness and indivisibility of Freedom we are not limited to "some" of it. If we only receive in part, it is because we believe in part. The Truth is this: we *have* all—it being a fact in belief only that we are limited at any time in realization or attainment.

Throw the bomb of Truth into this formed idea of bondage to limitation, and *break it up.* Loose this idea of want and privation, and let it go. Let us claim and appropriate our Divine heritage of Freedom, and stand erect, free men, made in the likeness of Perfection, Good and very Good.

I am come that you may have more abundant life, the Christ in Jesus announced to all mankind, to all who have ears to hear. I am come that your joy

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may be full! We now *let* that mind work in and through us that is the mind of Christ, the mind that knows its identity with Good. We acknowledge our oneness with Omnipotence and Omniscience, and announce to our world of ideas, feelings, emotions and beliefs—our own especial world of "publicans and sinners"—that that mind of Christ *in us* has come to seek *and to save* that which was lost in its own consciousness from its Good! This world of thought is pliant to the word of Freedom, for it is the announcement of its own inherent Divinity.

The knowing of Truth makes free; for Truth is Freedom, but it is not enough to merely perceive the Truth; it is not true to us until it has brought us Freedom, until it has done what it came to do—liberated our world from any form of bondage. That was a most significant and vital step in the ongoing of the "prodigal son" when he not only came to himself, but resolved to go, and *did* go, to the Father. *He put into execution his perception of Unity;* he rose in consciousness to that place of power where he could *prove* his beliefs; he went back home, and there found Good only—the goodness of God that delights in bestowing the treasures of the kingdom on the beloved son.

"Let every man speak truth to his neighbor" and himself. Freedom is our natural estate, because it is God's estate. Bondage, lack, limitation, pain, unhappiness, all these are but nightmares which distress us briefly while we dream that we are separated from God and our good. If our vision ceases to be single, if we see evil in any form, we must waken to the truth that only God-Power is there, *in the midst*, for that recognition is our deliverance. Pierce to the Truth of any falsity, and you will find Freedom there, like a "pearl of great price." The *Truth* about sickness is health! The Truth about poverty is wealth! The Truth about unhappiness is joy! The Truth about death is Life everlasting. *Only the Good is True!*

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FROM A REPORTER'S NOTE-BOOK

"Trains are run on schedule time for our convenience, but if we arrive at the station too late to catch the train we find we are left behind, for it will not wait for us. The trouble lies with us either through carelessness or ignorance. The law is undeviating, and we sometimes think the conditions we bring upon ourselves very hard, and blame the law, but it is simply our misuse of it through our lack of understanding. Sometimes when we ignore conditions, we are leaving something with which we will have to deal further on. We should be very careful what we teach, but our responsibility ends there, for we have nothing to do with results."

* * * * *

"It is necessary to understand the difference between facts and truth. Facts are not born of truth. Many things occur which are not of the truth; a fact may be a fact but not true. God is Truth and Truth is God. Every soul that is studying Truth is studying God, and in studying God the Christ is revealed to us. Every little gleam of Truth we gain is the Christ-child born to us, and it grows and waxes strong as we accomplish what we desire that is true. Our acquisition of Truth nourishes the child, and finally the Christ will be perfected in each soul. We may count that day lost in which no truth is born to us. One great mistake the world makes in reference to religion, is the undue solemnity with which they regard it, for undue solemnity takes away the understanding. The understanding of that which is Truth is not solemn. We reverence the Truth, but we must be free to reason, for we must give a reason for the hope within us. When talking on Divine Principle, we should be very careful how we express ourselves that we may not mislead those who come to learn.

"We acknowledge but one Source, which is Absolute Life, Love, Power and Wisdom. Everything

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good that cannot be qualified is God. God created man in his own image. This God-created man is the spiritual man which is invisible, and the soul must be awakened and educated out of its ignorance that it may bring forth to manifestation the Christ within. Just as we think will we develop, and according as we think true thoughts will the Christ be born in us, and our soul-body be formed. The intellect is that which reasons, but we must unite reason with intuition. Never were they perfectly united until Jesus came. We reason according to that which we know, and we know by intuition. At-one-ment means to become at-one with Divine Principle, at-one with the Father, and at-one with the Christ."

* * * * *

"If we wish to get the exact meaning of words we go to the dictionary, for we are often more or less at sea regarding the words we use. The word God means Good. A few of the definitions of true are genuine, exact, real, pure; not counterfeit, adulterated or false. If we want a correct consciousness we must have a correct understanding. When humanity has attained Divine consciousness, it will be correct, real, true. Real and true are synonyms. There is no word used more frequently than error. Error means a wandering, an inaccuracy, but it is all in the consciousness; the good and true are real. What is the good? It is possessing desirable qualities, it is serviceable. Anything then which possesses undesirable qualities is not true or real. Anything that is good is good for all. God is Good. If you claim success from the Omnipresence, it takes no success from me; there is enough for all. God has given to each of us the ability to cultivate a godly character, the ability to put away error and to see the Truth and practice it."

"Into each heart the Christmas season has come. Let us all watch our flocks or thoughts faithfully, that there may come to each one this beautiful Christmas

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greeting, 'Peace on earth, good will toward men.'"

* * * * *

"It is most important to read positive words. There need be no fear of reading anything, because fear engenders bondage to the thing we are afraid of, and without fear of it, nothing can hurt us. Wisdom guides in the matter of what we shall read. Nothing is more convincing than dissection of the human organism, that Man is not matter, nor *un*-matter, that he never was and never will be matter. The organism is kept in order or in discord according to the quality of individual knowledge of the user of it. Man is governor of his circumstances, master of his fate and human condition, through recognition of his divinity. He gains knowledge of his dominion through knowing that his origin is divine, and his possibilities God-like. Socrates was the first teacher to turn our thoughts inward from externals. He said man is not what he seems, but what he is. He cannot make or mar himself by means of that which comes to him externally, and when forced to drink of the fatal Hemlock cup, he said, 'You may kill my body, but you can't kill me.' Plato also teaches the power of words, and all modern philosophy but crystallizes and concretes, and makes practical that earlier, mistier, more vague theory of life, living, adjustment, relations, values and possibilities."

BIBLE STUDIES

No. 103—Some Hebrew Words Explained

I suppose there is no sadder picture given us in Bible history than that of the tears of Esau. And at first we are inclined to feel sorry for him and to dislike his brother Jacob.

But our Bible knows no sentimentality over sin and wrong-doing, "for whatsoever a man soweth, that shall he also reap;" indeed it cannot be otherwise: in the natural order of things it is so; and in the sphere of

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human life, it is what we understand by "fair play" and "justice."

The difference between Esau and Jacob is given us in Gen. 27:11, in Jacob's own words: "Behold, Esau my brother is a hairy man, and I am a smooth man." Now this Arabic word "hairy," the best translators tell us, means "intemperate and licentious;" in the Epistle to the Hebrews, Esau is called a "fornicator." The word may be taken either in its natural sense, or in the sense of one committing spiritual adultery; that is, being unfaithful to God, Divine Love.

The name "Esau" seems to signify "one swept away," or "one who rushes forward wildly and impulsively." He is the antipode of Jacob, the "smooth," clean, reliable man. This expression "smooth" we have used in the story of David, when, in order to conquer Goliath, he took "five smooth stones." The meaning at the back of the word is found in the words of Jesus: "the prince of the world cometh: and he hath nothing in me" (R. V.) i. e., he can't find a footing. "I am such a 'smooth stone' that none of his things affect me in the least; they glide off me and fall to the ground."

Jacob stands for the faithful sentinel who allows no "appearance of evil" within bowshot; Esau cares "for none of these things."

We must remember that the "birthright" which Esau was quite willing to barter away "for one morsel of meat" meant not only his right to the possessions of his father, Isaac, but the right that the spiritual blessings of the covenant should descend to him, and through him to the world. To "profane persons" (Heb. 12:16), however, such blessings are visionary and unreal

It would be surely wrong to imagine that Esau "hadn't a chance," as we say. The brothers were both brought up by the same godly parents; both had equal chances. What Esau had failed to learn was the wonderful lesson of *self-control*. To satisfy an im-

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mediate appetite or impulse he would tread "under foot the Son of God," and count "the blood of the covenant, wherewith he was sanctified," as nothing, or as "all too much trouble."

Esau is, alas! no uncommon type.

And the "smooth" men? Are the stones smooth to start with? Humanly speaking, I think we may say, very few. It is the constant rubbing, and cutting, and shaping, that makes them at last "like the polished corners of the temple," of which the literal rendering is "made to be very good, *i. e.*, beautiful—after the image, or pattern, of heaven."

Now we shall understand that all the denunciations spoken by the prophets Jeremiah, Obadiah and Malachi against Esau were never directed against the man of that name, but against a line of conduct such as his; and well it might appear to Malachi that God loved Jacob, and hated Esau, taking the names as a figure of speech only.

The lesson for all of us is that of the parable of the Ten Virgins: to keep our lamps well trimmed and fed with oil; our "armour on, not laid down" (Mis. Writ., p. 120); to be ready and alert, that when the hour of midnight, *i. e.*, sorrow or sickness, comes we have the spiritual illumination of the "wise" to recognize and claim our birthright. So shall we cry with exceeding joy, and not with weeping, "Bless me, even me also, O my Father," and be received into a yet higher understanding of Love.—*Derek, in Active Service.*

I am still of heart and of tongue. I invite, and hold myself in the attitude to receive, the Intelligence which teaches, the Love which protects and satisfies, the Power which invinciblizes, the Peace which blesses. I admit nothing into my life which would present or hinder the greatest soul receptivity. I wait in the Silence with and for God.—*Lida A. Churchill, in "The Magic Seven."*

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TWENTY INSPIRING POINTS FROM "LESSONS IN TRUTH"

Written by a Student of the Unity Correspondence School.

I. Since your request came to write twenty paragraphs on "Lessons in Truth," as my first requirement in the course, I have spent hours and hours reading the book; chapter, page, paragraph, sentence, and finally, word, with care and thought and prayer. It has been a great blessing to me to read it in this way. I had read it in whole and in parts repeatedly before, but never with so great benefit and understanding. I am so thankful. If I could live truly to all expressed in this book I feel that it would be a great attainment.

II. A definite conception of the Holy Being, who made all that is created, has a great influence in our lives. Many of our acts are dependent upon this conception, and many of our thoughts. It is therefore very important that we know him as Spirit, as Wisdom, as Law, as Principle, as well as Father. Power, Love, Almighty and Good, or God. It is important to know him as everywhere present, and especially as present here and now—within us, in our hearts, our experience, our physique, our mentality, our consciousness. We are Spirit and are made in the image and likeness of God, who is Spirit. We are incarnate, but only for earthly uses. We manifest or express God, and should let him live through us, think for us and in us, love for us and in us, and in that way fulfill the law of him in whom we live and move and have our being. God is Infinite; we are one with him. Unless we live in harmony with Divine Law and Infinity, we suffer and are sick, in want, in distress. If we live by the Law in Love with Intelligence and Wisdom, we are well and happy and prosperous.

III. God is no respecter of persons. All alike are

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manifestations of God. "All ye are brethren." Therefore to love your neighbor as yourself is the most logical and natural thing, if you live spiritually. God manifests through us, and being Infinite, and having Infinite Life, Health, Power, Wisdom, we have a never-to-be-exhausted Source of every true and holy quality which we can ever express. God is Substance, the Real, the Foundation—Spirit, Creative Energy, and therefore must be in us or we could never be. Desire in us is Creative Energy or Power and Love making an effort to express through us. All of satisfaction there is in life comes from expressing the *I Am*, the power of God, inborn in every soul. To be conscious of the indwelling of the Holy Spirit produces strength, courage, love, joy, and stirs the fountain of All-Good in one or more of its many forms. The Source of Life is always with us. Our consciousness of its presence must be nourished and developed by thought activity and use.

IV. How do we think wrong thoughts or any but God thoughts? Our individual minds are connected with the One Mind or God by the Christ consciousness, the personal acceptance of the indwelling of the Holy Spirit, and only by this means can we think God thoughts. This it is to be "born of the Spirit." Other than that is to live according to the sense-knowledge. We can think worldly thoughts prompted by knowledge gained through the five senses, and these may be wrong thoughts—not God thoughts. "Ye must be born again," said Jesus, who was the Christ, knowing that Spirit alone can prompt God-thinking. A trolly car cannot go forward unless it be connected with a live wire. If man is controlled by his external or material self, he is "fallen;" if by his spiritual self, he is "born again" (risen). Though all are one, the Spirit is a finer, truer tone—in accordance with the Holy One who is All-Good, the Divine. The Spirit of Truth leads us into all Truth, by its indwelling presence and our acceptance of it.

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V. Spirit is Truth, and its presence is felt. There seem to be four planes of consciousness—namely, the physical, the mental, the emotional, and the Divine or Spiritual. The Spiritual is not discerned by the physical. The Spiritual may or may not be recognized by mentality. The Spiritual is felt and proved by the emotional. Therefore we must more than think truly, we must *feel the Truth* to receive its blessings. The value of repeating "God loves me and approves of what I do," consists in the fact that repetition causes us to become conscious of the Truth, and to feel that Truth. We turn our minds inward to the indwelling God, with faith that causes us to be moved by God to do his Holy Will. We turn our minds out to our fellow men in love to express the will of the Great Indwelling Power. Together the result is faith in God and love to man. We thus become channels of good from God to man. We must turn to God to be fed spiritual food. We must turn to man in acts of kindness, that the Spirit of God may flow through us. We must always be open to receive God, always ready to receive of his gifts and to disburse them to our fellowmen. We must let God think in us, and through us.

VI. Perhaps one of the most difficult things for the student of Truth to do is to still the material thinking, and concentrate upon the promptings of the "still, small voice" of the indwelling Christ. But it can be done with practice and patience and persistent faith in the need of doing just that. We can think of the people in a street car as ideas of God, as Spirit, and as external expressions of Divinity. This thought will take the mind off of externals, and lift it to a point where the thought becomes a free gift to all in the car. That mind which is All-Wisdom, All-Love, will express through you to the people. We can learn to see people as Divine, and help them to so express themselves. Love flows from God through us to all whom we know and see, if we think pure, holy thoughts given us by

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Divinity and are conscious of his sweet presence within our hearts. We must practice the presence of God. He is within us and about us always, but we must be conscious of his presence to make it efficacious and a blessing to us.

VII. Denials are valuable in establishing the Truth to be affirmed. The Truth, the Real, the Substance, must be recognized in consciousness, and a denial made of all seeming conditions which are contrary to Truth and reality helps to make the recognition of Spirit possible. To say that the Good is true, and then add that evil is false emphasizes the first statement. External conditions may be changed by denials. "Judge not according to the appearance, but judge righteous judgment." We can deny the power of evil to touch or trouble us, through refusing to think upon error; and cause good to flow into us through centering our attention upon the good.

VIII. Assertions of the Truth are invaluable in establishing that Truth in consciousness. When Truth is established it becomes a constant factor for good and of inestimable value and efficacy. There are four great affirmations given in "Lessons in Truth." I write them from memory. (1) God is Life, Love, Intelligence, Substance, Omnipresent, Omnipotent, Omniscient. (2) I am a child or manifestation of God; God's Life, Love, Power and Wisdom flow into and through me. I am one with God and governed by his laws. (3) I am Spirit, perfect, holy, harmonious. Nothing can hurt me or make me sick or afraid. I now manifest my true self. (4) God now works in and through me to inspire me to do his will; hence, I cannot fail. I have many times proved the great blessings emanating from the use of these and similar statements. They lift one into such a state of consciousness that ordinary disturbances lose their power to harm or affect one's life or happiness.

IX. "Faith is the substance of things hoped for." —Paul. Faith reaches back from humanity to God.

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Faith looks inward to the *I Am*. Faith looks upward to the Good, to Wisdom, to Love, to Substance, to Omnipotence, to Omniscience for strength, for power, for life, and all good things. This is intelligent faith. Faith is love and trust in Good—in God. Faith is the link between the unformed and the formed—between the heavens and the earth. One who exercises faith wins the fruits of the Spirit, which are love, joy, peace, gentleness, goodness, meekness, temperance and righteousness. Faith is a spiritual quality, and one to be diligently cultivated. By faith we know salvation, *i. e.*, by our faith in God, the Good, we are free from wrong and error. Faith is a light unto our path; through faith we walk in light, and know not darkness. Faith projecting to *cause* produces manifestation in all departments of human endeavor.

X. Definitions of Metaphysical Terms. Thought transference: This term is usually spoken of as telepathy, and is spoken of generally in a light way. However its reality is well established by metaphysicians. It is rightly made use of as a means of Divine recognition and influence. In thinking of anyone we may affirm him as cognizant of his real self, his union with God, since man has mind-Being and All-knowing. Other effort to control him is not legitimate. Chemicalization: When wrong thought has become habitual, and Truth is introduced, sometimes chemicalization or fermentation occurs, as between alkali and acid. Something higher and better results in consciousness, when Truth asserts itself and error is dethroned. Personality applies to the mortal, the external. Individuality applies to the real man, the eternal, the true ego.

XI. Spiritual Understanding: This is one of the finest chapters in the book, and the culmination of previous chapters in explaining the realization of Spirit. After a careful reading, I found myself saying: "May I *know* the life of God within; may I *feel* the life of God; may I *live* the life of God." Understanding is

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spiritual birth, and is the result of much moral and conscientious living. It is the gift of God—Mind. It is God in consciousness. It is God giving himself, and the recipient becoming conscious of his wonderful inheritance. Of all creation, understanding is the most wonderful, and at the same time the most reasonable and beneficial plan that could have been established. Even a child can understand and respond with love and joy and gladness. We, becoming as little children, can accept and abound in blessings forevermore. Each individual finds God within his own soul. To be ever conscious of his Presence, as Redeemer, Guide, Comforter, Friend, and Savior, is the highest attainment.

XII. How to become conscious of the oneness with the Father, when people all around us feel and proclaim their personality and are oblivious to his Presence is a condition every Truth seeker has to solve. "Seek ye first the kingdom of God." When we let other desires take precedence, "man's extremity becomes God's opportunity." Then God reveals himself. The realization of the Divine Presence is the most blessed experience of the individual. The blessings of it can never be expressed. Others may be told, and under favorable conditions the knowledge of the joy of the Lord should be passed on to others. However, until the need or desire for God is felt in a life, God's power and blessing is not fully known, felt, or appreciated. When once felt and realized the person so blessed is forever changed. The heart of sorrow finds it possible to lay the burden on the Lord, never really to carry it again.

XIII. The "Secret Place of the Most High" is within each one of us. No doubt many people pass years and years of conscientious existence, and with a certain amount of happiness, without ever finding the Secret Place of the Most High within their own hearts. When found, and its blessed presence realized, it begets Peace, Faith, Love, and eternal satisfaction. Its resources are Infinite and inexhaustible, bringing the

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peace that truly and truthfully passes understanding. The "Secret Place" is within the consciousness, and is the Christ in the midst of thee—the "Holy of Holies." The recognition of the Christ within calls it into manifestation in external ways, and blessings result. The consciousness of God's wonderful union with the individual soul is indeed the greatest of all experiences and the most to be desired and cultivated. Through the realization of man's union with God, we are strengthened, comforted, fortified against all adverse conditions.

XIV. Our desire to know the Truth is God drawing us near to him. "Behold I stand at the door and knock." We have only to let the Christ in for him to fill us full of his blessed Presence. To know and feel his Presence in our every experience is the only sure guide in life. "On his Law do I meditate day and night." To meditate upon the Law of the Lord is to be conscious of his continual presence. God cannot enter fully into us unless we joyfully welcome him. So we should by every thought, word, deed, and act put him, and his Law, his Love, his Intelligence, his Substance first. Nothing else can mean to us such peace, such power, such blessedness. God, himself, lives in us, if we will let him. He is our Light, our Life, our Love, our Abundance.

XV. To find the "Secret Place of the Most High" is to dwell within, and to consciously know that the Father is within. In quietness and assurance to know that "where I am there ye may be also," and to remain there in security and peace. To practice the habit of a conscious realization of the presence of God is one good way, perhaps the only way, to ever learn to "pray without ceasing." To feel and know his presence is communion—is prayer. Just *let* him, the blessed Father, reign supreme. The plan is so reasonable, providing spiritual growth to all of us in the most convenient and sensible manner. Anybody can come or go, any time, regardless of time, place or circumstance.

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God is always available! "Not by might, nor by power, but by my spirit." The "still, small voice" can be heard by all who listen. If he dwelleth in us in his fullness there can be nothing else, and so do we unfold spiritually.

XVI. Look to the Spirit, and not for results. "Acquaint now thyself with him, and be at peace; thereby good shall come unto thee." I am the way, the truth, and the life." "If ye abide in me, and my words abide in you, ye shall ask whatsoever ye will, and it shall be done unto you." Abide, to stay, to dwell, not to go in and out. To everyone of us is given grace according to the measure of the gift of Christ in us. Seek to be filled with the Spirit. We must walk worthy of the vocation wherewith we are called, with lowliness and meekness, and we must love one another. Perhaps one way to become more loving is to realize that we are all necessary for one another. No one liveth to himself. "Keep the unity of the Spirit in the bond of peace." Spiritual gifts are more to be desired than anything else.

XVII. The consciousness of the indwelling God in one's own life is the one essential for which to seek. Lyman Abbot once wrote an article on "Practicing the Presence of God." One does have to practice it, hold to it, know it, believe it, love to feel it, use it, talk to it, hear its Divine answer. It is very, very wonderful, most precious of all experiences and most to be sought after and nurtured. Good is made visible through faith in the invisible. "Acknowledge me in all thy ways." I used to say this and thought I did it, but have lately learned much better how to acknowledge him, and have no doubt that I yet have much more to learn as to how to acknowledge him. "If thine eye be single thy whole body shall be full of light.

XVIII. The bondage of the flesh should not be so regarded. Were we able at all times to look at all problems, all opportunities, all occasions from the spiritual side, and then feel that the spiritual is to manifest

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as flesh, in the physical yet of the Spirit, we should prove that the spiritual is supreme and we could wield the power of the Spirit over the flesh. The Spirit can redeem us from all suffering and all adverse outward manifestation, and lift the physical, the flesh, into the realm of Perfection of Spirit. To know this law, and above all, to live this law, is to live the Christ life.

XIX. To know that the power of the Holy Spirit is given to each and every one: that each and every one may be free from bondage to all other laws, be free from sin, from sorrow, from suffering, from limitation of any kind, is the teaching of "Lessons in Truth." To feel the indwelling Christ, to use the power of one's own divinity, to grow in grace, and in the knowledge of this God-power, is the mission of man. Before this supreme aim, all other objects and ambitions are as nothing. To know God, to feel his Presence, and to express him, is to love.

XX. The work of writing these paragraphs and being *sure* that I *feel* each one as I write has taken much time. I hope to *live* much of it. Would to God I *could* live all of these Truth's daily and hourly. Would that I could live the Christ-life as is intended. It is both beautiful and most wonderful that this salvation is for every living creature. If we could all think of others as potentially divine the world would be blessed.

BIBLE STUDY

Interpretation of Genesis 3:1-5, R. V. Its Application In Individual Consciousness.

1. *Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden?*

A "serpent is representative of wisdom, as related to the phenomenal world, and is recognized among all

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nations as the symbol of generation. The symbol of the serpent and the tree is found in the history of all nations, either ancient or modern. The "wisdom of the serpent" is not the Wisdom of God. The "serpent" is a product of Jehovah God, or Man identified in Mind-substance. The "serpent" was more subtle than any of the beasts of the field, because the wisdom of Man-consciousness is more directly related to the wisdom of Divine Mind than strength, or other ideas.

The "woman" represents the Love, the affectional or feeling side of man's nature, and is the source of all his temptations. Wisdom (serpent) and Love (woman) in man-consciousness are communing in Substance. The "garden" is the inherent spiritual body, which is idealized, but not yet brought into expression.

2, 3. *And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.*"

The "woman" is also the intuitive nature in Man-consciousness; it is that which knows the Truth through *feeling* the Truth of an idea. The "tree which is in the *midst* of the garden" is the underlying Life Idea. Life ideas must be appropriated in right relation to Divine Life. The "tree of life" is the symbol of the God-created Life essence in man, which when appropriated in righteousness (right-use-ness) regenerates and immortalizes man in body-form or manifestation. The "tree in the midst of the garden" is the procreator of all the other "trees of the garden," and when drawn upon, the "other trees" (strength, power, faith, etc.) bear no fruit of a spiritual nature, and therefore man dies, or fails to bring forth the spiritual body, for he has slain the lamb of God (pure life essence) at its source.

4. *And the serpent said unto the woman, Ye shall not surely die.*

Here is pictured the questioning, doubtful state of

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mind when Wisdom is active independently of the conscious conviction that Man is one with God, therefore spiritual being, having only spiritual desires. Man seeks to have his desires sanctioned by the *feeling* side of consciousness (woman), before he executes an idea. "Ye shall not surely die" is not a judgment, but reveals that Wisdom, acting independent of Love, or feeling, is not wholly reliable as a guide. It is the "serpent" which says, "thou shalt not surely die," but Jehovah God, or Man in Divine consciousness, says that thou shalt not eat of the "tree of the knowledge of good and evil, for in the day that thou eatest thereof thou shalt surely die." The "tree of the knowledge of good and evil" is the knowledge of the generation of Life for purposes less than that of regeneration of the body.

5. *For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.*

God is the Universal Mind, containing in itself Divine Ideas. These ideas are established in substance by Jehovah God, or God identified in substance as Man Idea, or the Christ. The Wisdom of Divine Mind functions in Life, and activity is set up. We cannot have substance without activity of ideas upon Life. The "serpent" stands for the sensation of Wisdom that is less than Divine Wisdom. It is that which causes man to lose himself in the effect or feeling, thereby losing sight of the Idea as the creative impetus. When Divine Wisdom is overthrown in Man-consciousness, he contacts a world of *thought* instead of *ideas*, and becomes involved in *effects*, instead of being Master in *causes*.

Heaven is as present now as it ever will be. God is here in his magnificence today. We must not dream of postponing our heaven. We must prepare to enter in now by loyal service to God every instant.—*W. H Channing.*

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SUNDAY LESSONS by Charles Fillmore

SUNDAY, DECEMBER 22.

ELIJAH ENCOURAGED.—I Kings 19:9-18.

9. And he came thither unto a cave, and lodged there; and, behold, the word of Jehovah came to him, and he said unto him, What doest thou here, Elijah?

10. And he said, I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away.

11. And he said, Go forth, and stand upon the mount before Jehovah. And, behold, Jehovah passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before Jehovah; but Jehovah was not in the wind: and after the wind an earthquake:

12. And after the earthquake a fire: but Jehovah was not in the fire: and after the fire a still small voice.

13. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entrance of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

14. And he said, I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

15. And Jehovah said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, thou shalt anoint Hazael to be king over Syria;

16. And Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room.

17. And it shall come to pass, that him that escapeth from the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay.

18. Yet will I leave me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

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SILENT PRAYER: *I am meek and lowly of heart.*

When the realization of our spiritual origin first makes its advent in the mind, and we affirm our dominion over all the thoughts of the mentality, there is established a very unusual power. We find that we can bring to pass anything desired for ourselves or others with most marvelous alacrity, simply by affirming it, or speaking it aloud in the name of God. This new-found ability leads up to an enthusiasm, and sometimes a domineering state of mind, and we become loud and boisterous in our championship of the Lord. If there has been a natural tendency to leadership, and an ambition to reform the world religiously, this descent of the Spirit augments it tremendously. This is Elijah. It is the perpetuation of the Elijah state of consciousness that makes religious leadership. Nearly all who are illumined by the *Power* of the Spirit in its early stages pass through this exaltation of the personality.

But this is not of the Lord, although great religious movements are set going by such enthusiasts and good ultimately ensues. Paul was possessed by this Spirit and went contrary to the expressed and, according to his own admission, plainly understood, guidance of the Spirit. He was so determined to explain his illumination to the Jews that he went up to Jerusalem in spite of warning, and suffered the consequences in years of imprisonment. He is also responsible for the ecclesiastical machinery of the orthodox church, which is no part of Jesus' philosophy. Paul's innate ambition took a religious turn, and he made an institution out of what Jesus intended should liberate men from the institution.

Elijah championed the cause of God with such enthusiasm that he became violent and destructive. This was the Jezebel side of his character. But he was willing to be instructed. He slowly learned the lesson that the kingdom of God is to be received as a little child. He starts out with the roar of the whirlwind and ends up with the whisper of the still, small voice.

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"He came hither unto *the* cave," not *a* cave. This means the secret, inner recesses of the soul. The power of the Spirit penetrates the most secret chambers of the mind, and sheds light upon all the dark caverns within. We sometimes think we have lost our Elijah power because we have not the old time impetuosity and ability to speak the healing, or other words of Truth, and see the quick results. But there is no loss in Spirit—the power is penetrating the inner man and some dark cave is its abiding place.

The law of our being is activity. Be doing something. If your spiritual power has struck in and is sulking in a seeming bondage of materiality, and claiming that it has done a great deal of good, and got no reward, and that it is the only pious one left on earth, it is safe to say the Lord is right now calling, "What doest thou here?"

The command is, "Go forth and stand upon the mount before the Lord." That is, go up into the mount of Spiritual Understanding and analyze the situation. We are to discriminate between cause and effect. The Lord is standard—all things must conform to it. The breath of Spirit sets up a standard of activity, and if there are states of consciousness that resist, they are broken into pieces. Yet the Lord is not the process that pulverizes, though remotely its cause. Terribly destructive armies were raised at the command of the tender-hearted Lincoln, but he was not in them in spirit. God is not in the throes of pain and disease in the body, yet the life established at its center is asserting itself and the effect without is trying to avoid the law of that standard, and the result is a great commotion. But the Lord is not in the commotion.

A Hebrew scholar gives this as a literal translation of this magnificent passage:

"Wind great and strong, rending mountains, shivering rocks before the face of Jehovah—not in storm Jehovah! And after the wind earthquake—not in

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earthquake Jehovah! And after the earthquake fire—not in fire Jehovah! And after the fire sound of soft silencing (audible gentle stilling)!"

SUNDAY, DECEMBER 29.

ELIJAH MEETS AHAB IN NABOTH'S VINEYARD.—I Kings 21:11-20.

11. And the men of his city, even the elders and the nobles who dwelt in his city, did as Jezebel had sent unto them, according as it was written in the letters which she had sent unto them.

12. They proclaimed a fast, and set Naboth on high among the people.

13. And the two men, the base fellows, came in and sat before him: and the base fellows bare witness against him, even against Naboth, in the presence of the people, saying, Naboth did curse God and the king. Then they carried him forth out of the city, and stoned him to death with stones.

14. Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15. And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money; for Naboth is not alive, but dead.

16. And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17. And the word of Jehovah came to Elijah the Tishbite, saying,

18. Arise, go down to meet Ahab king of Israel, who dwelleth in Samaria; behold, he is in the vineyard of Naboth, whither he is gone down to take possession of it.

19. And thou shalt speak unto him, saying, Thus saith Jehovah, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith Jehovah, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

20. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee, because thou hast sold thyself to do that which is evil in the sight of Jehovah.

SILENT PRAYER: *All my affairs are under the di-*

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vine Law and the Spirit of Justice and Righteousness is supreme.

Acquisitiveness is a legitimate faculty of the mind; Covetousness its Judas. When Acquisitiveness acts within the law it builds up the consciousness, but when it oversteps the law it is a destroyer. Judas was the treasurer of the disciples of Jesus, but he became covetous—"he hath a devil"—and his sin brought tragedy. King Ahab represents Acquisitiveness. This faculty ruled his mind and took possession of the whole man. When acquisitiveness throws its covetous influence over man he develops an insatiable desire to possess things. Ahab built a splendid summer palace and inlaid it with ivory. Extravagance grows on its own thoughts—Ahab's palace of ivory must have additional gardens. The vineyard of Naboth best suited him, and it was acquired by foul means. Covetousness has no wisdom, and when one gives up to its demands the most foolish things are done to get possession of coveted objects. Seemingly subtle plans, like that of Jezebel to have the innocent Naboth stoned to death, are always laid bare and their shallowness shown. Selfishness is near-sighted and all its ways narrow.

Elijah, the defender of the law, is the enemy of covetousness, and reveals him in the midst of his transgression. "Hast thou found me, O mine enemy?"

There is no escape from the Spirit of Justice. It overtakes men when they think they are secure, and they have to give up everything. The man who takes advantage of another's necessity, to enrich his own coffers, must in due season restore fourfold, as did Zacchæus.

Ideas make brain cells, and brain cells are the "central stations through which the mind sends its ruling thoughts to the various body functions. Acquisitiveness has its brain area in the head, through which it affects the whole organism. If it is cultivated to the point of covetousness it dominates appetite, and more

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food is eaten than the system needs from day to day, and the excess is stored up as fat. This excess of flesh is not properly vitalized, and eventually becomes infested with various sorts of material growths. Thus selfishness uses appetite to destroy the body.

The remedy for all this error is to call upon the Divine Law to adjust every thought in which acquisitiveness plays any part. Make this a daily affirmation: "All my affairs are ordered in righteousness, and my own comes to me under the Divine Law."

SUNDAY, JANUARY 5, 1919.

ELIJAH GOES UP BY A WHIRLWIND TO HEAVEN.—II Kings 2:1-11.

1. And it came to pass, when Jehovah would take up Elijah by a whirlwind into heaven, that Elijah went with Elisha from Gilgal.

2. And Elijah said unto Elisha, Tarry here, I pray thee; for Jehovah hath sent me as far as Beth-el. And Elisha said, As Jehovah liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el.

3. And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that Jehovah will take away thy master from thy head today? And he said, Yea, I know it; hold ye your peace.

4. And Elijah said unto him, Elisha, tarry here, I pray thee; for Jehovah hath sent me to Jericho. And he said, As Jehovah liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

5. And the sons of the prophets that were at Jericho came near to Elisha, and said unto him, Knowest thou that Jehovah will take away thy master from thy head today? And he answered, Yea, I know it; hold ye your peace.

6. And Elijah said unto him, Tarry here, I pray thee; for Jehovah hath sent me to the Jordan. And he said, As Jehovah liveth, and as thy soul liveth, I will not leave thee. And they two went on.

7. And fifty men of the sons of the prophets went, and stood over against them afar off: and they two stood by the Jordan.

8. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

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9. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I am taken from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

11. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, which parted them both asunder; and Elijah went up by a whirlwind into heaven.

SILENT PRAYER: *Surely the Lord is in this place; and I knew it not.*

The fiery Elijah consciousness becomes more meek and lowly as it learns the pacific character of God, and the temper of the mind is changed from violence to mildness—Elijah to Elisha. This milder character comes into consciousness through certain changes in thought and body, which are symbolically described in this lesson. Gilgal means "rolled away," and refers to a total denial of sense-bondage. In Joshua 5:9 it is written, "And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of that place was called Gilgal unto this day." When we have, in the positive spirit of Elijah, accompanied by the obedient willingness of Elisha, rolled away the Egyptian darkness of sense-thoughts, we are paving the way for a permanent ascent into higher states of consciousness.

We often get glimpses of these higher realms, but do not abide there, because our minds have not been freed from the fiery Elijah element. So long as there is condemnation, impatience, and even mild anger arising in thought, the cross-currents that burn out the cells of the organism will do destructive work. Elijah must be taken by the Lord into heaven, which is a state of peace and harmony; then the sweet-tempered Elisha will become the dominant note of the consciousness.

In harmonious spiritual development there is a union

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and blending of the states of consciousness on the various planes of action. We need the mildness of Elisha united with the positiveness of Elijah in every part.. A negative, weak tenderness is not in harmony with the Divine Law. Hence Elijah tries Elisha, to see if he is made of the right stuff. He says, "Tarry here;" but Elisha replies, "As Jehovah liveth, and as thy soul liveth, I will not leave thee." This is an affirmation of the God-life and the Soul-life united with positive force and gentle harmony. "They went down to Bethel" means that they descended to a certain center just below the heart, which is called "the house of God." It seems material upon first sight. Jacob so thought it when he lay down there with a stone for a pillow; but he found a ladder reached from there to heaven, and he exclaimed, "Surely the Lord is in this place; and I knew it not." When the union of these two factors takes place at an inner life center there is a commotion and an indefinable sense of fear of loss of force. This is the "sons of the prophets," who are fearful of the result. The word of assurance to this disturbed fearfulness is that of Elisha, "I know it; hold ye your peace."

Jericho, the "moon city," is the life center in the lower part of the abdomen. Here again the affirmation of spiritual and individual Soul-life is made and the union established. Jordan represents the descending life-flow of thought through the organism from head to feet. It is muddy with sense concepts and turbulent with materiality. The harmony of spiritual forces—Elijah and Elisha—would be disturbed if they entered into it, so its waters are put aside by a positive effort of the will, represented by Elijah's mantle. By our thinking we gradually build a thought aura, which forms an invisible wall, or protection, about the soul and body. This is held in place by the will center, and when one has become adept in thought power it can be concentrated into a thought force, and unusual results pro-

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duced. This concentration is represented by the wrapping together of Elijah's mantle before he smote the waters.

The double portion of Elijah's spirit which Elisha asked for is the positive and negative, or "yes" and "no" of science. Elisha, the tender, retiring one, needs the ability to say *yes* and *no* with all the positiveness of Elijah. He can have this only by "seeing," or perceiving, the true character of the change that is taking place in consciousness. Elijah is not taken away, but translated to a more interior plane. There is in reality opened to the one who goes through this change a conscious unity with spiritual energies of which he has been heretofore ignorant. The chariots and horses represent the vehicles and vital forces that attend the transformation.

SUNDAY, JANUARY 12.

ELISHA THE PROPHET RESTORES A CHILD TO LIFE.—II Kings 4:25-37.

25. So she went, and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is the Shunammite:

26. Run, I pray thee, now to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well.

27. And when she came to the man of God to the hill, she caught hold of his feet. And Gehazi came near to thrust her away; but the man of God said, Let her alone: for her soul is vexed within her; and Jehovah hath hid it from me, and hath not told me.

28. Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

29. Then he said to Gehazi, Gird up thy loins, and take my staff in thy hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

30. And the mother of the child said, As Jehovah liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.

31. And Gehazi passed on before them, and laid

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the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he returned to meet him, and told him, saying, The child is not awaked.

32. And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

33. He went in therefore, and shut the door upon them twain, and prayed unto Jehovah.

34. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon him; and the flesh of the child waxed warm.

35. Then he returned, and walked in the house once to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

36. And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37. Then she went in, and fell at his feet, and bowed herself to the ground; and she took up her son, and went out.

SILENT PRAYER: *It is well.*

This lesson, like all Scripture, has reference to certain phases of individual soul development. It can also be applied to the external life. All things without have their principle within man, and he can read their message from either state. But as the without is based upon the within, man cannot understand fully and have dominion over the outer things until he has made himself acquainted with the powers within. So we give most study to inner states, and through them master the outer.

It is also possible and proper to study and interpret Scripture from both states at the same time. The feeding of the five thousand by Jesus had its possibility in his capacity to increase the substance of his own soul. When, through this inner mastery of the principle immanent in all forms, he had gained this ability, he was equal to what seemed a miracle to those who were ignorant of the law through which it was done. Those who see the form only, are in Egyptian darkness; those

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who see both the form and glimpses of the animating principle, are the children of Israel in the wilderness; and those who see both the within and the without in proper relation are in the Promised Land.

This lesson may be profitably studied from both viewpoints, as it brings out some modes of procedure in metaphysical practice that have been proven true by the modern students.

The son of the Shunammite woman had apparently died of sunstroke. She laid him on the prophet's bed in the room on the roof of her house and arranged to go at once for the help of the holy man, who was on Mount Carmel. When asked by her husband the cause of her going she merely answered, "It shall be well." In this she showed a discretion which is universally found to be necessary. Do not admit the error nor talk about it. If you have in view the restoration of life do not think about anything but life. The very ethers about you are filled with a substance that is formed and transformed at your every thought and word. It is more sensitive to thought than the mariner's compass to the magnetic flow, or the atmosphere to waves of sound. A word of fear thrills the sensitive ethers of sympathetic souls and they tremble until they sometimes fall. Hence the "It shall be well" of this Shunammite woman is a lesson for all. She showed her wisdom again when the prophet asked about her family. Her answer was, "It is well."

The prophet proposed sending his servant, Gehazi, whose name means "sight" or perception, to do the healing in his power (staff). But the woman would not leave unless the prophet himself accompanied her. She was very thorough and did not propose to rest with half measures. There are cases that the "word" cannot reach. There must be a receptive mind to carry the spiritual impetus. Jesus recognized this as faith, in the case of the centurion and his servant. Where the patient has faith in the healer, or there is some one in

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close touch who is strong in spiritual trust, the way is open for demonstration in absent healing.

Elisha found it necessary in this case to go within and "shut the door," and pray unto the Lord. Jesus gave this form of procedure as part of the way to pray. We are to go within our own soul and shut every door that leads to the sense-realm without. This means seeing, hearing, feeling, smelling and tasting. In this inner chamber you must be immersed in the Spirit of God; then pray.

The restoration of life in this case not only required prayer and spiritual treatment, but a physical contact, if we take the narrative literally. Some healers find that when they have not reached a case by the power of perception of truth, and the prayer of faith, they can sometimes start the life current in the organism by touching the patient, as did Jesus the eyes of the blind man, or the "many" upon whom he "laid hands." But this laying on of hands is a dangerous process to one who has not a clear understanding of the spiritual source of all things. "Laying on of hands" must always be accompanied by "prayer," and the prayer should be the important thing. There is no power in the hand save it come from the mind, and the mind is the Son of God.

When we sneeze, the life current is animating some nerve center—to sneeze "seven times" means the animation of all the life centers in the organism. In some parts of Europe the peasants say, "God bless you!" whenever anyone sneezes.

SUNDAY, JANUARY 19.

ELISHA'S HEAVENLY DEFENDERS.—II Kings 6:8-23

8. Now the king of Syria was warring against Israel; and he took counsel with his servants, saying, In such and such a place shall be my camp.

9. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are coming down.

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10. And the king of Israel sent to the place which the man of God told him and warned him of; and he saved himself there, not once nor twice.

11. And the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not show me which of us is for the king of Israel?

12. And one of his servants said, Nay, my lord, O king; but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

13. And he said, Go and see where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan.

14. Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

15. And when the servant of the man of God was risen early, and gone forth, behold, a host with horses and chariots was round about the city. And his servant said unto him, Alas, my master! how shall we do?

16. And he answered, Fear not: for they that are with us are more than they that are with them.

17. And Elisha prayed, and said, Jehovah, I pray thee, open his eyes, that he may see. And Jehovah opened the eyes of the young man; and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha.

18. And when they came down to him, Elisha prayed unto Jehovah, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

19. And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. And he led them to Samaria.

20. And it came to pass, when they were come into Samaria, that Elisha said, Jehovah, open the eyes of these men, that they may see. And Jehovah opened their eyes, and they saw; and, behold, they were in the midst of Samaria.

21. And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them?

22. And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive

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with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.

23. And he prepared great provision for them; and when they had eaten and drunk, he sent them away, and they went to their master. And the bands of Syria came no more into the land of Israel.

SILENT PRAYER: *Fear not; for they that are with us are more than they that are with them.*

This is a lesson on non-resistance. We are instructed how to overcome certain adverse intellectual thoughts that have been in the habit of warring against the spiritual. We are not always conscious of this war that is going on between the without and the within, but when we have in a measure studied the thoughts that move us, a communication is established and we know very much more about ourselves than we can put in words. The thoughts from the intellectual realm (Syria) that have no understanding of Israel (the Real) do come down and kill out the spiritual thoughts in the heart.

But when we are trusting in the Divine Law (Dothan) where Elisha (the spiritual *I Am*) is living, a system of protection is set up, and the old order of things is entirely changed. Instead of the resisting thoughts being suppressed and killed they are enlightened—their eyes are opened. But first they must be made blind and captured. This is a denial of the claim that mortal thought has any understanding whatever. If you are thinking thoughts and doing things without God as the foundation, that part of consciousness is unreal, and its seeming understanding should be denied and mentally erased.

But this is not accomplished without some mental commotion. When you attempt to reconcile the without and the within, you are met by invisible opposing forces. All the thoughts of the subjective realms are wrought up, and a "host" seems to encompass you. Fear sets in and you cry, "Alas, my master! how shall

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we do?" Then, "*Fear not;* for they that are with us are more than they that are with them." The *I Am* always assures us that the preponderance of power is with the spiritual. Fear nearly always throws dust in our eyes, and hides the mighty spiritual forces that are always with us.

Blessed are those who deny ignorance and fear and affirm the presence and power of the *I Am*. They behold the "mountain" (exaltation) "full of horses" (physical forces) and "chariots of fire" (life energies) "round about Elisha" (spiritual *I Am*). The "servant" of spiritual *I Am* is personal will. The will that moves the various members of the body has its center of force in the *medulla* and between the eyes. When we affirm ourselves to be *spiritual*, and moved by *spiritual forces*, we call into action a higher range of faculties than we are ordinarily conscious of. We then think and speak in the name of the Lord or Divine Law, and all the thoughts are moved and obedient to our commands. Personal will is timid and fearful: it sees and feels the mortal world of forms are great and powerful, and those people who do not have the courage to affirm their spiritual supremacy, nor pray, seldom have soul exaltations or high realizations. They do not redeem the error thoughts of the intellect (Syrians), but remain in a state of constant warfare with its attendant bodily discords. They do not set into action the vigorous horses of the body nor stir up the vibratory chariots.

But everyone has this supreme *I Am*, the center about which all the faculties of the man, both visible and invisible, revolve; and everyone must eventually find this center and carry out the laws inherent in it. So long as we refuse to do this we are tossed like cockle-shells on the waves of ephemeral thought. Then have the courage to say to your suppositional intellectual understanding, "It is ignorance—blindness; let the law of the Lord do its work in it."

But there is an intellectual realm in us that has its

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foundation in Truth. The Samaritans were an offshoot of the Israelites; they were despised because they had mixed with the Syrians and other pagan races. So true intellect is fundamental in Being. When we have cleansed ourselves of false thoughts, we then affirm that the true spiritual understanding is restored. This opens the eyes of the Syrians in Samaria.

Demonstrate non-resistance by denying all intellectual opposition or antagonism. Let the substance of Divine Love be poured out upon all these alien thoughts, and you will not be bothered with them any more. "And the bands of Syria came no more into the land of Israel."

VICTORY

What overcometh grief
When heart and mind and body are bereft,
And standeth *naked* in a *sunless* world?
Oh, where *is* God
And *what* is Life
And *who* am I?
Are burning, potent questions at me hurled.

What shall refill
The chalice, where I drank, what *seemed*
The Joy of life,—full and complete?
What Lethe water
Shall rebuild and quench
My parched soul
That stands with weary feet?

Only the Living Christ
Incarnate—glorified—within my soul
Can bring surcease from grief;
I rise above the flesh
That seeks to hold me,
I turn—*to God*,
Avaunt—all unbelief!

Evelyn A. Fenton, in "Master Mind."

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SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help, if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over."

All letters are confidential.

UNITY SCHOOL of CHRISTIANITY
SILENT UNITY DEPARTMENT
Tenth Street and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

December 20, 1918 to January 20, 1919
Held daily at 9 p. m.

"Thou preparest a table before me in the presence of mine enemies."

PROSPERITY THOUGHT

December 20, 1918 to January 20, 1919
Held daily at 12 m.

"And I will dwell in the house of the Lord forever."

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EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

While reading your letter this text came to mind, Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts, (worldly pleasures and to build up and please the personal man)—James 4:3. There is really nothing promised to the limited, personal self of man; he must be denied and put off that the true Self, the indwelling Christ, may be brought into expression and manifested in our lives. James exhorts us thus, "Cleanse your hands, ye sinners; and purify your hearts, ye double minded," It is only as we really come into an understanding of the Truth, that we realize how double minded we have been. We have served the Lord, yes, and prayed, and thought that he was all in all to us; yet most of our time has been spent in compromising with, pampering, and building up the personal self, keeping on the right side of the world, making a good appearance among men, to say nothing of the lusts of the flesh which are continued in daily. Yet we wonder why God did not hear our cry and answer our prayers. One may be a very good Christian from an orthodox religious standpoint, and be a god man in the eyes of the world, but not begin to measure up to God's standard or thought for him.

More than anything else we need understanding; so Peter has told us, "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge," etc. (See II Peter 1:5-10.) See also what Solomon says about understanding in Prov. 2:1-6; 3:5-6, 13-18; and 4:6-7. Jesus Christ said in regard to food, raiment, and the things that the outer man needs for his

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comfort and good, Your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matt. 6:32-33. Jesus also said that the kingdom of heaven is within you. The kingdom of God, or of heaven, is the realm of Divine Ideas within man, and when it is sought and found, these Ideas express through man and manifest in his life in unlimited good.

You think you have faith, and you really have that innate God-quality of Faith, the Faith of God, but you have not yet established it in harmonious relation with the other attributes of mind that must coöperate with it in order to bring about your good. Some of the other qualities are understanding, power, strength, love, good judgment, life, etc. And if you search deep down into the subconscious, or memory realm, of your consciousness, you will find there is a strong belief in error that works against your conscious faith. The subconscious is often spoken of in the Bible as the "heart," and we are told that "as he thinketh in his heart, so is he." The deep, hidden thoughts of the heart manifest according to their character. We need to ask God to cleanse us from secret faults, from secret error, unbelieving thoughts that would mar our lives; establish us in the Truth throughout the entire being. When the belief in God, the Good, is firmly fixed throughout your entire being, you will demonstrate only peace, harmony, love, health and plenty.

Do not think that all you need is a little conscious faith in order to bring about your good; you need understanding of God and his laws, so that you can work in harmony with them, and be blessed in your *doing*.

* * * * *

Please give me a direct answer. Shall I tithe while I owe a great deal of money, or shall I wait until all debts are cancelled and then tithe?

In direct answer to your question we should say, be true to God first; then your relations with your fellow-

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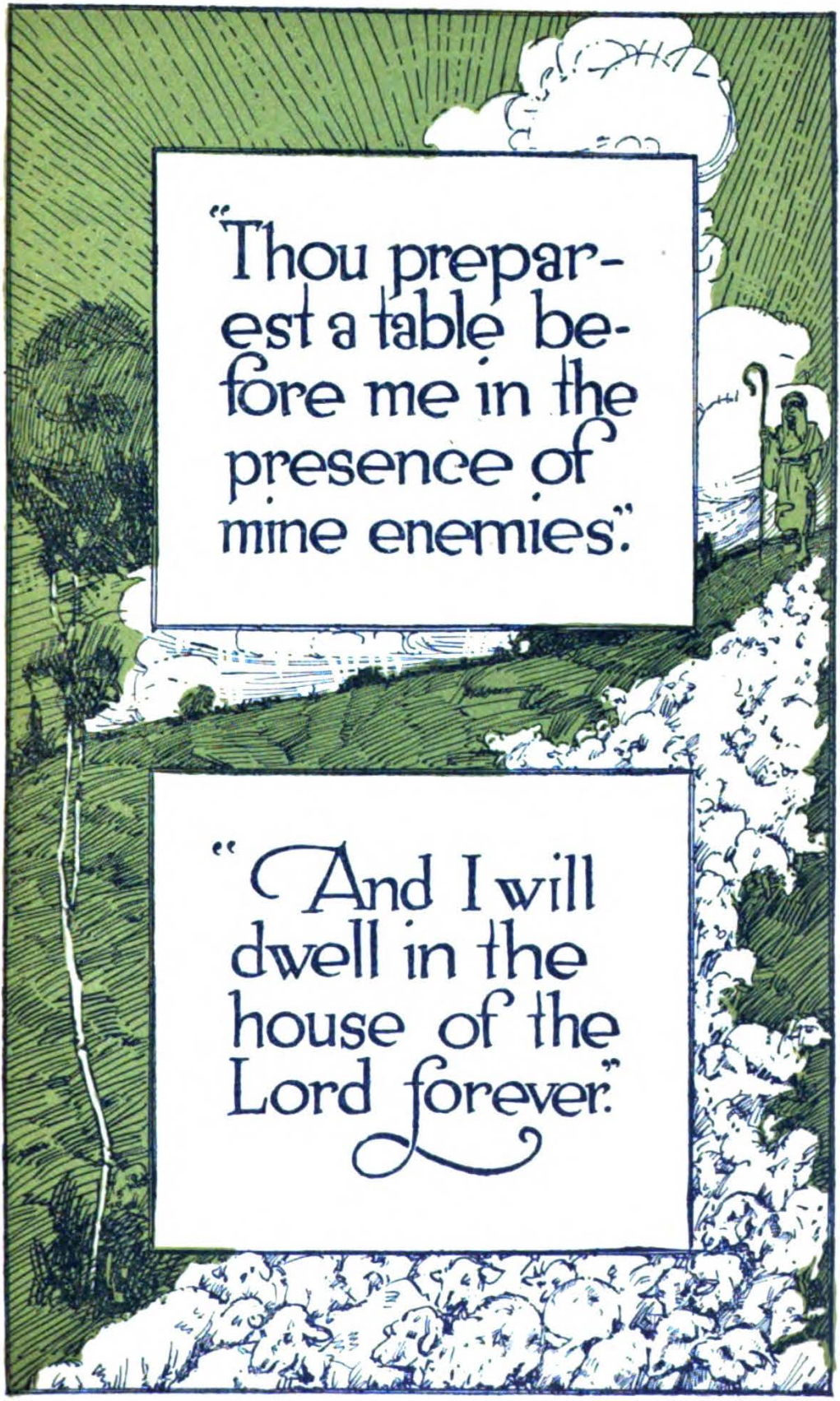
men will be speedily adjusted. At least one-tenth of one's income should be set apart for the furtherance of the Truth, to be *given*, as unto the Lord, where the indwelling Holy Spirit leads. *Man's first duty is to God*, and if he robs God of what is rightly his, how can he expect to be blessed and kept out of seeming debt to those about him. (See Malachi 3:8-12.) Since you have been prospered in the way you mention, even before you have fulfilled, in an outer way at least, the Divine Law of Giving and Receiving, there should be no question in your mind as to what you should do. When Divine Order is established in the mind and life, seeming debts are overcome quickly.

* * * * *

The impression of the Spirit of Truth within you to "Arise, pick up thy bed and walk," would indicate that you were not to give up to the seeming appearance of inharmony and weakness. You should, when you have had the assurance of being healed, act in all ways as though you were well. This is the way of faith, and this is the works of faith, through which the desired manifestation of good is brought about. This does not mean that you should abuse your body by overworking it. Wisdom is needed to know how much to do, when to sit or lie down quietly for a few minutes and renew your strength by coming in conscious touch with the great well-spring of life and vigor and strength within; and when to go ahead with your work rejoicing in the assurance that "as thy day is so shall thy strength be." Please read the booklets, "The Vitalizing Power in Man," and "Conservation."

The sepulcher of Christ is not in Palestine. He is crucified wherever his brothers are slain without a cause; he lies buried wherever man, made in his Maker's image, lies entombed in ignorance, lest he should learn the right which the divine Master gave him.—*Oliver Wendell Holmes.*

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This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—**Mark 16:17, 18.**

"Himself took our infirmities, and bare our sicknesses." Matt. 8:17.

The atonement of Jesus Christ includes the whole of man. Matthew makes this very plain when he says of Jesus' work, he "healed all that were sick, that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." The Truth about the atonement, when it is known, makes free. It is ignorance of the great atoning work of Jesus that has kept the world so long in sin and suffering. His love and compassion have always been ready to heal, but people have gone about trying their own healing methods and left the Great Physician entirely out of the matter. Now in these latter days of spiritual awakening the atonement is coming to be recognized at its full value, and in every part of the earth its benefits are being realized by those who accept the Lord Jesus Christ as their Savior from sin and all of its effects in their mind, body and affairs.

We print from month to month extracts from letters written to us by people who are demonstrating the forgiving love and healing power of Jesus Christ. The following are only a few taken from our daily mail:

HEALTH

Oakland, Cal.—A year ago I wrote you for prayers. I had been a sufferer from internal troubles of thirty years standing. I had come to the place where I felt I was not long for this world. But soon after writing you I began to

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improve, and today I am a well, happy, contented woman. I tell about your wonderful teaching whenever I have the opportunity, and give thanks to God for what you have done for me.—*Mrs. J. W. Bishop*, 959 Kennedy St.

(We have permission to use the full name and address.)

Detroit, Mich.—My son who had tuberculosis is well and working. We thank you for your loving prayers.—*Mrs. L. G.*

Huntsville, Mo.—Through your prayers my life has been saved. I was supposedly dying with consumption, heart trouble, and prolapsus of the womb, but now I am healed. I thank you for your ministry and am inclosing a love offering.—*Mrs. J. J. S.*

Richfield, Idaho—I was taken very ill (in belief) with violent headache, and backache, the stomach and liver seeming to be the center of difficulty. I had a high fever and could not retain my food. My husband wired you for prayers about five o'clock and by nine all aches had disappeared. The following day I rested and studied Unity Magazine, and have not had any pain or fever since. Your loving prayers met my call for aid immediately (as they always have), and I express deep gratitude and love for your ministry.—*F. W.*

Venice, Cal.—I wrote you for prayers for abdominal trouble, and within twelve hours after I received the thought lesson I was healed entirely of this trouble. I am truly grateful to God and Unity.—*Mrs. T. E. M.*

Brooklyn, N. Y.—It is with a heart full of thankfulness and gratitude to our heavenly Father and to you for your kind help in prayer that I report that the growth on mother's face has dropped off. This took place on May 15th.—*K. M. V.*

San Francisco, Cal.—After suffering fifteen years with my feet and at the same time consulting several doctors, I found no improvement. I had almost given up hope of a cure. After studying Unity faithfully I can truthfully say I am entirely cured. May the whole world soon know of God's great goodness to us all.—*I. A.*

Watsonville, Cal.—When I wrote you for prayers, I was suffering with a growth in my side which affected the side, arm and hand. The pain was so intense that I could hardly perform the slightest task. One of my lungs was also affected. The doctor was urging an operation. Within twenty-four hours after asking for your prayers I was relieved, and from that time on I have had no pain. I am doing more work now than I have done in months, with

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no feeling of fatigue. I am so thankful to God for this wonderful blessing which has come to me through the prayers of Silent Unity.—*A. Du C.*

Fabius, N. Y.—I broke the bone below the thumb and tore the other side ligaments loose. I relied wholly on prayer for relief. The pain stopped instantly and in two weeks I was using my hand as much as ever.—*Mrs. E. H. F.*

Minneapolis, Minn.—My sister wrote you for prayers for me as I was suffering with heart trouble and nervousness which the doctors were unable to relieve. I have fully recovered, have gained ten pounds and am in perfect health. I am very grateful for your prayers.—*Mrs. J. P.*

Newark, N. J.—I had been troubled with constipation for twenty years when I found Unity. I thank God who has made me whole.—*Mrs. C. N. H.*

Miami, Fla.—When I telegraphed you for prayers for my little grandson who had run a nail in his hand, the doctor had given him up. I felt relieved at once and turned the case entirely over to God. In an hour and a half he began to improve and now is entirely well. I am so thankful to God and to you.—*M. B.*

Washington, D. C.—After suffering with stomach trouble for twenty-four years, I am well. For the past three years I have not taken medicine, and I can eat anything. I now weigh 163 pounds while before I weighed only 137 pounds.—*E. V. V.*

St. Louis, Mo.—My employer's little boy was run over by a machine. His body was so badly crushed and mangled that the doctors said he could not live. We asked your prayers. Just two weeks later he was entirely well and out in the yard playing with the other children. I am sincerely grateful.—*Miss S. W.*

Denia, Oregon—Little D. had a very crooked finger which was caused by an injury. Soon after writing you for prayers a piece of bone worked out, and now her finger is nicely healed and straight.—*Z. S.*

Port Huron, Mich.—I asked your prayers for my husband who was suffering with lung trouble. Now he is entirely well and is working steadily. We are very grateful. —*Mrs. A. J. M.*

Alhambra, Cal.—I wrote you for prayers for my son who appeared wretchedly ill and who was burdened with fear of tuberculosis. My son was assured that his fears were absurd and harmony was restored before my letter reached you. I am indeed grateful.—*Mrs. J. E. O.*

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Patterson, Cal.—I wrote you to help me to pray for health. I am now completely well—no more constipation, and no more pains in my back. I have taken off my glasses and my nasal catarrh is relieved, the latter causing my singing voice to improve. I thank you for your prayers which have helped me to see the Truth more clearly.—*Mrs C. P. N.*

Los Angeles, Cal.—I fell and strained my foot, also hurt my knee. After I wrote you for prayers I was healed. Now I can run up and down stairs without the least discomfort.—*C. O. S.*

Corona, Cal.—I most sincerely thank you and the dear Master for the help I have received. I am much better, and through your prayers the tumor has absolutely disappeared.—*Mrs. A. P.*

Rochester, N. Y.—With a joyful heart I tell you that all the friends you prayed for are well again. Little M.'s healing was marvelous. She could hardly stand upon her feet, but now she is jumping around again as well as ever. —*L. Z.*

Port Jefferson, Ohio—Accept my sincere thanks for the good received through your ministrations to my dear mother. She had had such severe pain in her back and all remedies she tried failed to relieve her. A friend had given me some old Unity Magazines, so I turned to you in my distress. You had only time to receive my letter when my dear mother began to improve.—*Mrs. M. D. A.*

Augusta Maine—I thank you for your help in removing a lump in my breast. Inclosed find love-offering.—*B. H.*

Washington, D. C.—I called to see the gentleman of whom I wrote you in my last letter. I found him much depressed and his wife almost discouraged. I left them in quite a different state of mind than that in which I found them. I called again yesterday and he was clean-shaven and radiant with happiness. In the course of our conversation he said, "When I arose this morning my right hand said it could not shave me. I said to it very positively, 'Well, you are going to do it anyway,' and it did beautifully." I feel deeply grateful to God, the Omnipotent Good, that my prayers brought such a quick response.—*V. P.*

St. Louis, Mo.—I asked you for prayers for my husband's ear. He had almost lost his hearing, but now can hear as well as ever, the ear drum being completely healed. We are both thankful to you for your ministry and this wonderful demonstration of the Truth.—*Mrs. H. C. M.*

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PROSPERITY

Oconto Falls, Wis.—When I sent for your prosperity bank there was a heavy mortgage on our place, with two years' interest due. In two days the woman whom we owed gave us $25.00 credit on our interest by way of a start. Since that things have steadily improved. Now the mortgage is almost paid and we have been able to paint the house. I always use the last penny as freely as the first, for I know that God is my ever-present supply. My heart is filled with thankfulness to God and Unity.—*Mrs. G. L.*

Mabel, Oregon—Several days after writing you for prayers our affairs began to improve. My wife and I are daily laying aside a tenth of our cash receipts for the Lord or to spread the "good news." After we had decided to do this your July Unity Magazine came with its helpful article on tithing. Our automobile is now in good working order. Several mechanics had examined the engine but failed to locate the trouble. Since then two of the mechanics have had occasion to ride with me, and they cannot understand what makes the engine run so easily. "Who is like unto God?"—*Mr. J. C. K.*

Seattle, Wash.—I wrote asking your prayers in regard to our buying the house in which we had lived for the past nine years. It seemed that we could not move, as all the houses in the city were already rented or for sale. I knew you were praying for me, so I trustingly abided in the promises of God. The answer came in an unexpected way. A friend of my husband's came to me one evening and offered him a very nice home, which he had charge of while the owners were in Europe. The owners will be gone for the next three years and the rent is quite low. It is a much better house than we were occupying and in a better location.—*Mrs. F. A. W.*

Fort Worth, Texas—Shortly after I asked for your prayers, I received a week's work. When the week was up I found work in the same building for a smaller salary. I accepted it knowing that something better would come. Not long after, the man for whom I was working gave me a recommendation to a friend of his who is employing women workers now. I was accepted and am now permanently employed. I am very grateful to you.—*Mrs. N. S. H.*

Lynn, Mass.—I wrote you regarding an advancement in rating in the Navy. I received the promotion, and I thank you for your prayers.—*F. G. R.*

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San Benito, Texas—I wrote you asking prayers for financial help. I was without work, among strangers and literally penniless. I now have a clerical position with a large corporation at a good salary. I am truly grateful for what I have received.—*Mrs. E. C. H.*

England, Ark.—Ever since I sent for your Prosperity Bank, I notice that I am successful in all that I undertake. I am a dressmaker and I now have more work than I can do.—*C. M.*

Oklahoma City, Okla.—Having lost my position, I was very unhappy and without money. Unity Magazine came about this time and I read it, praying with all my heart. The government's need for stenographers was called to my attention and I took the civil service examination. A friend offered the necessary money to defray expenses to Washington. An uncle who had always refused to help me sent a check for $25.00. I had a warrant on the state for $50.00 which no one would take. A friend refused to take the warrant, but instead gave me the money, saying when it was due I could pay him. Through another friend my name was given to the Senator and Representative from Oklahoma to help me get located. Just as soon as the Representative received his letter he wired me to come to work for him. At the same time I received notice from the government to report at once. Through a friend here I was able to find a delightful place to live while in Washington. I had given my trunk to my aunt and thought I should have to buy a new one, but she returned it to me with all charges paid. All my affairs have been perfectly adjusted, for which I am deeply thankful.—*L. H.*

Fort Collins, Colo.—How wonderful are the ways of the Almighty God! Before my letter could have reached you work came to me. I did not even have to hunt for it. I have discovered that house-cleaning, washing, ironing, etc., are God's work as much as any other kind of work.—*Mrs. A. C. E.*

Elma, N. Y.—Our house has been sold to a woman who is enjoying it very much. I thank you for the help you have given us.—*Mrs. W. B.*

Oakland, Cal.—Ever since I sent to you for the Prosperity Bank the Lord has blessed us in a financial way. My husband's income has been doubled in the last six months. In addition to this we have received in other ways. Things that seemed unattainable are now within our reach.—*Mrs. C. T. C.*

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HELPED BY UNITY LITERATURE

Hampstead, London—Often I have wanted to express my gratitude to you for opening up to me a new world, but my joy was so great I could not press the wonder of it into a mere letter of thanks. The Bible had always been the first book in our household, and regularly every Sunday we listened to it read twice. That was in Australia. Then came a change. My sister and I migrated to Europe to study music and literature. We went first to Paris and then to Berlin. Here I found entirely different ideals. No one whom we knew went to church, and *Nietzche* was the keynote of existence. The people did not lead immoral lives, but physical well-being and physical enjoyment was the goal after which everyone was striving. No one seemed happy. In spite of all of this I never lost my faith in the Eternal Good, but it seemed elusive. I wanted it concrete, positive; I wanted it to be as manageable as electricity in an incandescent burner. The awakening began with some of your booklets which I read and re-read, finding each time a Truth that had previously been passed unnoticed. The light flooded in to illumine my understanding. I had always been searching for just that which Unity brought me,—a spiritual working principle for life, every-day life. On the cover of "Is Christianity Practical?" there is a poem by Ella Wheeler Wilcox which says:

"Aim well; be sure of thy intent;
And make thine own environment."

I cannot tell you how these verses helped me. They were so direct and practical. I sent for Unity Magazine at once. The first copy to reach me was March of this year. It was wonderful. I always like to have a copy of the magazine by me as an inspiration and a guide, for they always contain the thought which is most needed at the time. Unity teaches me to do more and more with my knowledge of the Truth. How can we reserve just Sunday for God when the other six days of the week require him even more? To me this is Unity's most blessed quality. It makes the spiritual life the only one and that so simply and naturally that it becomes impossible to do without God in everything. The July number is particularly inspiring. It will take many months to master its contents and make it really my own. For instance before me I see: "Opulence of consciousness will express itself in opulence of manifestation." What fields this sentence opens to one. One feels like stretching out both arms to God to take what he is ever offering us.—*R. D.*

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FREEDOM

Glendale, Cal.—A week after requesting your prayers for Mr. M. he came home with a small bottle of wine, asking his wife to put it away until he should want it. The next day he came home and instructed her to throw the bottle away, saying he should never drink again. Now he is reading Unity literature.—*C. W.*

Victoria, B. C.—I wrote you for prayers when I discovered a bare spot on the top of my head. A friend of mine, who is a beauty doctor, said it was incurable and that no hair could be grown. However, I followed the directions you sent and now there is a thick growth of hair on the spot.—*Mrs. A. M. E.*

St. Paul, Minn.—I want you to know of the almost immediate success of your word in bringing my brother to me. The peculiar experiences he relates to me of the opposition to his getting back, until about the time I wrote you for help, are astonishing. He said things began to clear up all of a sudden, and he was able to break away and come.—*A. F. P.*

CONTROL OF ELEMENTS

Henderson, Tenn.—I wrote you for prayers for rain and last night it came down gently and abundantly. It had not rained for two months and it seemed the crops and gardens were going to burn up, but this rain has saved them. "Praise God from whom all blessings flow." I have never asked your prayers that help did not come speedily and surely, and I am truly grateful to you and the Father.—*S. B. M.*

Manchester, Ohio—In less than a week after I had written you for prayers for rain to save our crops, a fine rain fell. Praise the Lord!—*L. E. M.*

Manhattan, Mont.—Please discontinue prayers for rain. The results have been wonderful. We are praising God and Unity.—*Mrs. J. W. F.*

Austin, Texas—Six days after I wrote you for prayers, the serious drought in Austin was broken by a refreshing rain. Since then we have had several good rains. Our Colorado river, from which the whole city draws its water supply, was lower than it had ever been. In just one week after you began your prayers for rain, the daily papers stated that there had been a three foot rise in the river and that the drought in many parts of Texas had been relieved. I express my grateful appreciation to you and God.—*Mrs. A. J. B.*

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PUBLISHERS' DEPARTMENT

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ALL SUBSCRIPTIONS PAYABLE IN ADVANCE

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of Unity Magazine was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expires this month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the warpper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

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PROPHECY FULFILLED

In the March Unity appeared an article in the Publishers' Department, entitled "Divine Protection." It gave a prophecy of the end of the war based upon a dream in which the time of peace was indicated by a field covered with corn-stubble.

This dream was had in February and we interpreted the date when peace would be declared as the coming spring. It is very plain now that the field of corn-stubble indicated after the fall harvest, and it should have been so interpreted.

At the time this dream was given there was no indication of peace whatever, in fact all the military experts were sure the war would last three years longer.

But the Spirit of the Lord knew better, and the complete fulfillment of the dream of peace shows that there is a Wisdom higher than that of man. We can be guided in all things if we learn to interpret the dreams and visions we are having. A prophet is one who strives to find out the meaning of the dream, as did Daniel. Every man may become a Daniel by seeking the same method of communion with God that Daniel had established. He had opened up this communion through meditation and prayer. This we can all do.

It is in the ability to interpret dreams that the true prophet excels. By knowing that the "lean kine" and "fat kine," which the king saw in his dreams, meant lean and fat years, raised Joseph from a servant to prime minister of Egypt. And it is just here that the prophet needs to be careful. Mistakes in interpretation often occur because of lax or hasty analysis of the symbols. Joseph and Daniel, and all prophets need to be much in prayer and meditation in order to become familiar with the language of the Lord.

When telegraphing to Silent Unity for prayers be sure to give your street number. This will enable us to send a return wire if the case requires it.

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MOVEMENT OF TEACHERS SENT OUT FROM UNITY SOCIETY OF KANSAS CITY, MO.

The two weeks' course of lectures and classes to be given by Ida M. Mingle, Field Lecturer, for the Unity School of Christianity, of Kansas City, Missouri, heretofore announced to begin December 1, in Salt Lake City, Utah, have been postponed. Definite date will be announced later through the columns of the Weekly Unity and the Salt Lake daily papers.

The Unity Society of Practical Christianity, in St. Joseph, Mo., holds services each Sunday morning at 11 o'clock, in the I. O. O. F. Hall, Seventh and Charles Streets. The speakers from Unity Society in Kansas City will deliver lectures in the following order: December 1, "The Science of Being," George R. Huston; December 8, "Prayer," Miss Shanklin; December 15, "Scripture Interpretation," George R. Huston; December 22, "The Divine Ideal," Wm. J. Hoschour; December 29, "Our Thought Workmen," Viva M. January.

TO OUR SUBSCRIBERS

Renew immediately when you receive notice of expiration. We cannot send additional free copies of magazines after the date the subscription has expired, unless we have received your order for renewing. In order, then, that you do not miss a single copy of the magazine, you will need to promptly send in your renewal.

If a soldier to whom you have sent one year's subscription of Unity Magazine or Weekly Unity has changed his address or intends doing so, please send us the change at once. This will prevent any magazines being sent to the wrong address and avoid the necessity of sending duplicate copies for those lost.

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In an article in a previous issue of Unity Magazine we referred to some marvelous experiences of soldiers printed in a booklet by A. A. Boddy. At the time there were quite a number of inquiries for the booklet and now we are advised by Mr. Boddy that he has had it reprinted, under the title of "Real Angels at Mons." Orders should be sent to Rev. A. A. Boddy, All Saints' Vicarage, Sunderland, England. Prices in Great Britain as follows: Four cents each, sixty cents per dozen.

People in the United States should send International Coupons or money orders, and allow for postage and forwarding. It is best to send one dollar for a package of the booklets for distribution, and after expenses are deducted, copies will be sent as per the remainder of the money. Expenses are fluctuating, and no definite charge can be specified for foreign countries.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in December Unity Magazine:

CLASS THOUGHT

January 20 to February 20, 1919

Held daily at 9 p. m.

"He hath put a new song in my mouth, even praise unto our God."

PROSPERITY THOUGHT

January 20 to February 20, 1919

Held daily at 12 m.

"Wealth and riches are in thy house and prosperity endureth forever."

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TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. Hugh Gerner, 401 N. Beard St., Shawnee, Okla.

Mrs. Emma Stone, Room 15, 4th Floor, Y. M. C. A., Wilmington, Delaware.

Mrs. C. J. Stephens, 413 East Belmont St., Pensacola, Fla.

Harriette L. Lamprey, 445 Merrimack St., Lowell, Massachusetts.

Mrs. V. G. Parker, 1033 Franklin St., Racine, Wis.

Fleda Chamberlin, 317 S. Independence, Sapulpa, Oklahoma.

Mrs. H. W. Perry, Beaverton, Mont.

Mrs. W. S. Fernald, 1472 W. 112 St., Telephone, Marlo 4949J, Cleveland, Ohio.

Mrs. R. W. Brandau, 1671 Robert St., New Orleans, Louisiana.

Henry D. Kerr, 901 Sutter St., Vallejo, Cal.

Mrs. Chas. Koch, 2398 Catalpa St., Ridgewood, Brooklyn, N. Y.

Mrs. L. A. Bodenhausen, 543 N. Madison Ave., Pasadena, Cal.

HOW TO ADDRESS LETTERS

Address all letters to

UNITY SCHOOL OF CHRISTIANITY,
10TH AND TRACY AVE.,
KANSAS CITY, MO.

Add here the department whose attention you want, as,
Publishing Dept.
or Silent Unity,
or Silent Seventy,
or Good Words,
or Editorial Dept.

Do not write to individuals if you want a quick response. They may be absent and your letter will be delayed.

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IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the 5th of January to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

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Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 900 Black Building; The New Thought Church, 514 Fay Building.
Oakland—Unity Center, 5453 Manila Avenue, phone Piedmont 5350-J; Ethel R. Egy, 1531 17th Avenue.
Palo Alto—N. T. Truth Center, 543 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d St.; Metaphysical Library, 1024 Broadway.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Building, 165 Post St.; Mission Unity Center, 2476 Mission St.; Truth Center, 446 Lake St.
San Jose—Home of Truth, 144 North 5th St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 West 38th Ave.
Pueblo—Lydia Keeling, 108 West 10th St.
D. C., Washington—Woodward & Lothrop, 334 Fourth Ave.; Home of Truth, 1841 Wyoming Ave., N. W.; Cora L. H. Thomas, Eagles' Wings service and rest room, 509 11th St., N. W.
Fla., Jacksonville—M. Spiller, 1712 Main St.
Ill., Chicago—Unity Society, 431 S. Wabash Ave.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.
Mich., Detroit—Unity Center, Room 56, 213 Woodward Ave.; The Higher Thought Assembly, 213 Woodward Ave.
Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russell Ave.
N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Sec.
New Mexico, Mexico City—Luis Leal, Isabel la Catelica 24, Prime Piso 7; P. O. Box 60 Bis.

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N. Y., New York City—Brentano's 5th Ave. and 27th St.; Goodyear Book Concern, 1400 Broadway; New Thought Publishers, 110 W. 34th St.; Emma E. Haase, 661 East 225th.
Ohio, Cincinnati—New Thought Temple, 1215-16 Mercantile Library Building.
Columbus—Unity Center, 221 Arcade Bldg.
Dayton—W. V. Nicum, 501 Conover Bldg.
Ore., Portland—The Metaphysical Circulating Library, 402-3 Central Building, 10th and Alder Sts.
Pa., Philadelphia—Unity Center, Room 432, Presser Bldg. Annex, 1713 Sansom St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1328 Walnut St.
Germantown—New Thought Center, 6043 Germantown Ave.
Wash., Seattle—S. Louise Foulkes, 607-8 Chickering Hall, 3d Ave. and University St.; Unity Society, 813 8th Ave.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.
Australia, Melbourne—Anna Hudson, 145 Collins St.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St., Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke St.
Winnipeg—The Mobius Book Emporium, 258 Portage Ave.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington, High S. London, W.; Helen Rhodes Wallace, Bournemouth, 127 Lowther Road; Miss Alice O'Nagle 117 Adelaide Road, N. W., 3.
Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George Street.

BE PLEASANT

Cultivate the habit of saying pleasant things and you will be certain of a welcome anywhere.

Those people who feel it incumbent to refer to the peculiarities of others, and to say something unkind, are avoided by all as much as possible.

This, in turn, adds to their natural bitterness of spirit, and sarcastic speeches become almost second nature.

If they would only realize how much more enjoyment they would extract from life if they would amend their ways, they would cultivate kind words and pleasant smiles, and thus gain love and esteem instead of being viewed with something akin to dread.—*Ex.*

The Divine Being is that to a Christian which home is to a weary traveler; it is his dwelling-place, the stay, the solace, the center and rest of his spirit.—*Robert Hall.*

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SOCIETY OF SILENT SEVENTY

The Lord Appointed Seventy Others"

The Silent Seventy is the department of Unity work organized for the special purpose of distributing literature. You who have been benefited by the study of Truth and who desire to help others to see the Light, are invited to join the Silent Seventy and take up this work. There are no membership dues; however, free-will offerings are welcome. Write the secretary for bulletin and further information.

Each month we will publish testimonials from members; this month we give the following:

Tuolumne, Cal.—I received your kind letter of information as to how to become a Silent Seventy Member, and thank you for same. I would love to belong to the Silent Seventy as its mission seems so in accord with a "something" I've always longed for, and will do my utmost in placing the literature and give as much of my time as possible in spreading the Truth.—*Mrs. R. O. G.*, S-70 No. TT-37.

Trout Creek, Mont.—Since I have joined the Silent Seventy I feel like a new person. I am trying to do what is right in Christ Jesus' name, and think your Society is a grand thing. I am giving out the literature, and speaking the word of Love and Peace wherever I go.—*E. H.*, S-70 No. TT-33.

London, England—Many thanks indeed for your very kind, uplifting letter, and the booklets which I will distribute among my friends far and near. They contain such great help and comfort. To me they are full of gems of Truth and I love to read them. "The Ninety-first Psalm, My Insurance Policy," and the lecture by Mr. F. on the "Pure Reason and Honest Logic of Practical Christianity" are splendid. I love his writings; he explains so beautifully, so clear and in such a simple way. I have found the Truth of Unity, and it uplifts me every day. I am daily growing in the Truth and desire to open my mind to receive more and more.—*Madame R.*, S-70 No. NN-65.

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LESSONS IN TRUTH

by H. EMILIE CADY

HOW MUCH would you give *right now* to be able to say, "*I have all that I could possibly conceive or desire* of Peace, Happiness, Health and Abundance?" Would this be worth *one million dollars* to you?

If you knew positively that for an investment of fifty cents and the spending of thirty minutes' time each day for six months, you could truthfully say, "My every desire is *more than fulfilled*," would you hesitate?

Many testimonials seemingly more miraculous than this have come to us from people who gave the credit to an understanding gained through the study of "Twelve Lessons in Truth."



The Lessons answer the questions you have been asking all your life. They explain clearly and concisely the fundamental principles of Truth which enable you to heal, not only yourself and adjust your affairs in Divine Order and Harmony, but they also lay a foundation upon which you can build to fit you for the ministry of teaching these principles to others.

They have proved to be the *magic key* by which countless people have opened the door to a new life and transformed their world, so that in radiating this new-found Truth they have awakened hope and joy in the lives of others.

When you begin to realize the way by which the magical changes come into the lives of all who read the book containing Twelve Lessons in Truth, you will catch the spirit of ministry intended by the Master when he said, "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out demons: freely ye have received, freely give."

To satisfy this Spirit of Service, you will need

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copies enough to give at least one in each family you desire to help.

What better gift could be offered on the birthday of the Christ than something that would mean a new birth in the soul; the awakening of another to the tidings of great joy, who would in turn pass them on and bring others to a realization of their birth in Christ?

Business firms, managers of corporations and employers everywhere are more and more recognizing the value of giving time and attention to the mental, moral and spiritual development of their employees. They recognize that *more growth* in an individual means *more gain* for the firm.

Any employer will find that the cost of giving one or more of these books to each employee will be returned multiplied many fold.

For the convenience of the student, we have printed a pocket size edition of "Lessons in Truth." The demensions are 4¼ by 7⅛ inches, ¼ inch thick. It is as complete as the larger edition, with the added special index and Bible references. The same good readable type is used, but the margins have been cut down, making it a handy book of pocket size. This comes in paper cover only, printed on medium weight book paper, and weighs only six ounces. Price, 50 cents.

Prices of the other bindings of "Lessons in Truth" are: Paper cover, 50 cents; cloth binding, $1.00; khaki edition, bound in khaki cloth, $1.50; flexible binding, pocket edition, $2.50.

THE PATH OF LOVE

by AUGUST HASHAGEN

Do you love yourself? If you do not, how can you love your neighbor? Have you yet realized perfect peace and calm? A true understanding of love will solve every problem in your life.

The power of love to heal and cheer and bless is illustrated in this story of three people, who, by coming into a realization of love, freed themselves from inharmony and sickness, and entered into a new life of joy and satisfaction. Paper cover. Price 25 cents.

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OUR LATEST BOOKLETS

THE HOLY SPIRIT

by CHARLES FILLMORE

Everybody wants to know the Truth. On every hand you hear it said, "If I could only understand what is meant by this or that verse of the Bible, I should be glad to live according to its teachings." To these, Jesus has promised, "When he, the Spirit of Truth is come, he will guide you into all Truth." Then, again we hear, "How can I be led of the Spirit?" These questions are answered in detail in the new publication, "The Holy Spirit."

You can come into an understanding of Truth and be guided by the One Holy Spirit which was given to lead all people into the Truth and to make them free and whole.

Mastery and dominion can be obtained only through a true understanding of the Holy Spirit.

The purpose of this book is to point you to this One True Guide or Teacher, within your own soul. It is published in India tint cover and contains 28 pages. Envelopes to match. Price is 20 cents.

TRUTH'S SIMPLICITY

by IDA M. MINGLE

Students who have been discouraged, because of the difficulty in understanding the words used to explain the Christ teaching, have found the booklet, "Truth's Simplicity," to be the very thing that, by its simple wording, encourages them to continue in Truth. A study of this will aid you in telling the Truth to others. Bound in neat paper cover with envelope to match. Price, 20 cents.

PURE REASON AND HONEST LOGIC OF PRACTICAL CHRISTIANITY

by CHARLES FILLMORE

Do questions sometimes arise in your mind in regard to various points of the Law? This questioning tendency of the mind is discouraged by many teachers, notwithstanding it is one phase of man's inherent desire for wisdom and understanding.

Charles Fillmore, one of the few teachers recognizing the spiritual character of the desire, has found

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that satisfactory answers to all inquiries may be obtained by following a process of simple reasoning to its logical conclusion.

In the book, "Pure Reason and Honest Logic of Practical Christianity," he gives us the benefit of his own experience in answering conclusively the questions that came to him. Price of this new edition in India tint paper cover, with envelope to match, is 20 cents.

NEW PROSPERITY SERIES

Is your every need fully supplied? If not it is because your are not complying with some form of the Law. A true understanding of the principle of Prosperity will enable you to fulfill every desire of your heart. A simple explanation of the laws of success is given in this Series of Prosperity booklets. The partial description given of each will show that these writings will prove invaluable in building a foundation for eternal success.



Prosperity and Success, by Sophia Van Marter. All inclusive in explanation of Principle of Success. Price, 20 cents.

Wealth and Wisdom, by Jennie H. Croft. The complete title is, "Wealth and Wisdom Through Mind Action." This explains not only the attitude of mind necessary for success but also gives affirmations to use in its demonstration. Price, 20 cents.

Giving and Receiving, by Charles Fillmore. If you are not receiving it may be because you are not giving. This booklet teaches how one may become the open channel, in order that he may receive and give all his soul is capable of desiring. Price, 20 cents.

This cut is one made from one booklet of our Prosperity Series. This Series of three booklets is printed on good book paper, in large clear type, bound in Antiquarian cover. Price of each is 20 cents, but a special price of 50 cents is made for all three when mailed to one address.

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BOOKS FOR CHILDREN

SIR SMILE-UPS

by MARY BREWERTON DE WITT

Straight from the press comes this new book of rhymes for Truth children. It is a collection of happy incidents experienced by Sir Smile-Ups who is the embodiment of happiness and good nature. Some of his adventures have been told in "Wee Wisdom," but new ones are added to complete the publication. Sir Smile-Ups always carries with him a little round smiling face. He visits Mistress Nell of the kitchen, Mr. Grump-a-Grump of the Grump-a-Lump Tree, and even comes sailing over a stormy sea to quiet the waves and save the lives of sailors.



There are nine full-page illustrations, and the book contains 85 pages. The binding is of same board as "Wee Wisdom's Way" and the book is of the same size. Special orders have been issued to the effect that "Sir Smile-Ups" is ready to go out at Christmas time to make hundreds of other little people happy. Price, $1.00.

IN CHRIST'S GARDEN

by MARY BREWERTON DE WITT

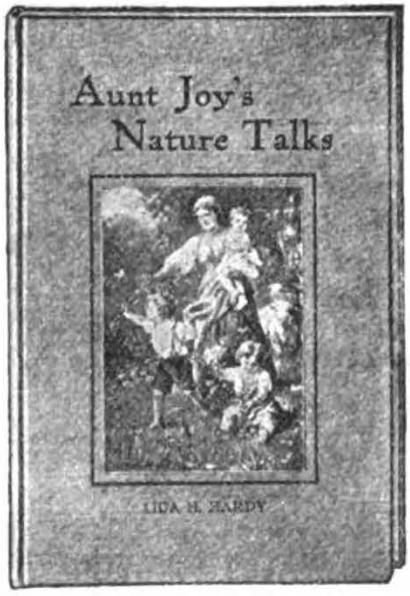
Judgment must be used in the selecting of books, in order that the mind receive ideas that tend only toward growth.

Here is a book that answers the requirements of the one desiring for himself and family stories of the above mentioned type. People working on the line of spiritual development have been asking for stories for children that are interesting to the growing mind, and that are also worded in the positive language of Truth.

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This book, "In Christ's Garden," will prove helpful and instructive because it is a vivid word picture illustrating the establishment of the earth as Christ's Garden. Published in two toned paper cover, contains 48 pages. Price, 50 cents.

AUNT JOY'S NATURE TALKS



This book will find a place of welcome in the home of thousands of progressive parents, for through its valuable lessons children are led to observe Life in its different degrees of manifestation, and are made to know that every creation of God, however lowly, has its place in the one great whole, of which the children themselves are only another expression. Parents and teachers will find "Nature Talks" of great value in awakening in the child an interest and sympathy in the gifts of God.

We can supply "Aunt Joy's Nature Talks" in attractive cloth binding for $1.00; paper cover, 50 cents.

LOVE'S ROSES

by LUCY KELLERHOUSE

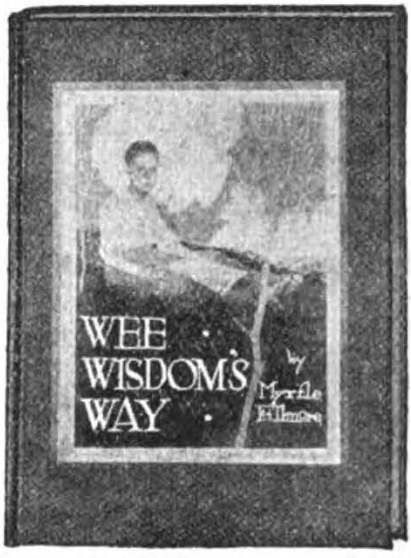
If you had a garden and the thoughts you held in mind were planted as seeds in that garden, what would grow—flowers or weeds? A graphic illustration of thought-gardening is given in "Love's Roses," a story of a land where every loving thought blossomed into a rose, so that every person's garden was an out-picturing of his mind.

As the story goes, a prize was offered to any little girl producing a wreath of twelve perfect roses. Many interesting experiences are related of the attempts which the girls made at selecting the best seed, by redeeming each thought, before one of them finally grew the twelve perfect roses. This book is published especially for children. Paper cover. Price, 25 cents.

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WEE WISDOM'S WAY

by MYRTLE FILLMORE



Here is a book that makes an exquisite gift. It is a de luxe edition of unusual beauty.

An understanding of the basic principles of Practical Christianity is gained through reading "Wee Wisdom's Way." The book contains the true experiences of the power and results of Truth teachings. Richly illustrated and well printed, this charming book sells for $1.50.

TREASURE BOX

by IMELDA O. SHANKLIN

This little booklet is most artistically gotten up, with numerous pen illustrations and half-tones. We recommend "Treasure Box" as a delightful gift for children. A story which is full of all the fascination and charm of a fairy story and yet rich with the highest teachings. Price, 50 cents.

APPROPRIATE SEALS

The Spirit of Truth undoubtedly led the people who established the word, "In God We Trust," as our National motto. This is the idea which kept the United States a nation indivisible; it is to be the basis for all Reconstruction work, and the foundation upon which the nations of the world will be unified.



You can help spread this word by sending it with your every letter, card or package. For your convenience in doing this, we have made seals bearing the motto, "In God We Trust."

Each seal is 1⅜ inches square; mucilaged and perforated; printed in three colors. Thirty-six seals in a book, 25 cents.

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A SPECIAL GIFT FOR THE SOLDIER BOYS

A Truth Student With the Soldiers

Khaki Edition of a New Book

by MABEL HUNTLEY

The author of this book was in Europe at the outbreak of this world war, surrounded by tumult and disaster. In the midst of millions of terrified people she proved the power of God in most practical ways. Her experiences are related in this book.



The Khaki edition of "A Truth Student With the Soldiers" is almost an "indestructible book." Within the covers of khaki binding, in which no glue has been used, the book is found printed on a heavy bond paper which will be little affected by water. Having withstood the practical test of being soaked in water, we know the soldier boys will find the book very serviceable.

This little book has been designed to fit conveniently in the soldier's pocket. In a khaki binding that is in keeping with military trappings, this book sells for $1.00.

Another edition of this book has been printed on eggshell book paper and bound in a paper cover. This edition is not waterproof. Price, 50 cents a copy.

UNITY SCHOOL PREFERS THE AMERICAN REVISED BIBLE

Many people today cling to the old or King James' Version of the Bible because it is endeared to them by association.

We prefer the Revised Version because it clears up so many obscure passages, and gives force to many weak ones. The Revised Version is prized by all of those who want the truest statements, regardless of the weakened creed and theology that may result from having the light of Truth thrown on the old Version.

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Some twenty thousand errors were found in the King James' Version by the Revision Committee. Quite a number of these are mentioned in the Preface of the American Revised Bible, which is brought out by Thomas Nelson and Sons. Let us note this one instance: Under the Old Version we are commanded to "search the Scriptures," and the impression was always conveyed that in them we would find "eternal life." The revision changes the whole character of the passage, and instead of a command by Jesus to study the Scriptures, we find that he was rebuking the Pharisees for doing that very thing. He said, "Ye search the Scriptures, because ye think in them ye have eternal life; and these are they which bear witness of me." "But the witness which I receive is not from man." Instead of commending the study of the "witness," or testimony of men about spiritual things, Jesus would have his followers open to the Spirit of Truth, "who will lead you into all Truth."



The American Standard Version of the Teacher's edition of the Bible is printed in large, easy reading Bourgeois type, on imported Bible paper, with full references. Concise Bible Dictionary and Combined Concordance (or word finder) prepared especially for the American Version. Contains twelve colored maps and 25 outline maps through the text. Size 5¼ by 8 inches; weight 3 pounds 2 ounces.

Another attractive feature about this Bible is the binding. We are able to procure a limited number in that excellent Keratol binding. Keratol is a beautiful and durable vegetable composition.

Unity School of Christianity will mail one of these Standard Revised Bibles to any address for $3.50.

Serene will be our days and bright,
And happy will our nature be,
When love is an unerring light,
And joy its own security.

—*Wordsworth.*

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CHRISTIAN HEALING

by CHARLES FILLMORE

An American minister of a large church, after several months of active service "Somewhere in France," made the statement through a newspaper that any minister who had been with the boys "over there" could never again fill the pulpit of an orthodox church. His association with them had proved to him that true Christianity cannot be set apart from life; but *is* life, and must be made practical, by applying it to each problem. His views were so broadened that he could not be bound inside the narrow confines of a formulated creed.



This is only one published example among millions of unpublished ones. People are no longer satisfied to accept a limited concept and explanation of the Creator and his plan, but are now demanding the Truth concerning the Divine Law of Life and its expression. Instead of a heaven after death, they know it is intended that they *live here and now* in heavenly peace and happiness.

The book, "Christian Healing," by Charles Fillmore, explains the true character of God, and of Man—created in the image and likeness of God. The book takes up in detail every force that works in the mind and body of the individual, and shows the development of man in his unfoldment from the limited mortal to the perfect spiritual consciousness. Through the study and faithful application of truths herein explained, man is enabled to redeem, lift up, and express forces through which he can demonstrate the perfect Idea originally intended by the Creator.

This book is published in four styles of binding as follows:

Pocket Edition—Flexible Binding and Thin Paper—Sixth Edition Revised.

A very handsome volume, size 4⅜ by 7¼ inches.

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In limp binding, large type, round corners, and gilt edges. Each book is silk sewed, bound in Keratol, and sent in a neat individual box. A silk bookmark is placed in each volume. Price, $2.50.

Khaki Edition, pocket size, bound in khaki for soldiers. Thin paper and large type. Price, $1.50.

Cloth Binding—Sixth Edition Revised.

Bound in dark green cloth. Printed in 12 point type on good book paper. Binding and top stamped in gilt. Price, $1.50.

Paper Cover—Sixth Edition Revised.

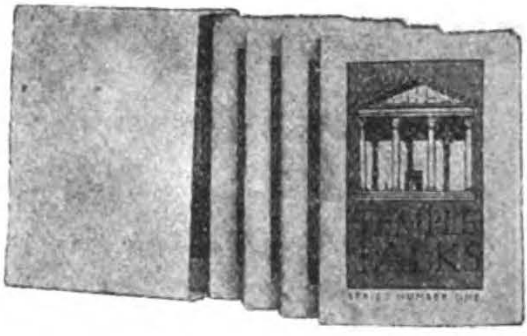
This new edition is also printed in large type (12 point). In the paper cover "Christian Healing" sells for 75 cents.

TEMPLE TALKS

A Series of Fifty-two Choice Lectures in Five Volumes

by CHARLES FILLMORE

Jesus' teaching was easily understood by those to whom he ministered, because he illustrated it with symbols with which they were familiar. For instance: while talking to the fishermen, he used fish as a symbol of ideas of increase, and fish nets to show the power of the mind to appropriate these ideas.



In his lectures at Unity Auditorium, Charles Fillmore uses the same psychological factor and simple method, by explaining his own personal experiences, and those of others brought to his attention. This dealing directly with the "homely incidents" of life makes it easy for the hearers to understand and apply the Law in the every-day problems which come to them.

In order that those not given opportunity to be present at these addresses may have the benefit of this instruction, fifty-two of the best of these have been selected, and are published in five volumes,

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known as Temple Talks Nos. 1, 2, 3, 4, 5. We are giving the different titles of the lectures, that you may see the broad field they cover.

Temple Talks No. 1

"The Overcoming Power of Divine Fearlessness," "A Psalm of Deliverance," "Temperance," "Man's Power to Forgive Sin," "The Seeing Mind," "The Healing of Personal Will," "The Power of Silent Prayer," "Let There Be Light," "The Man of Authority," and "Safety."

Temple Talks No. 2

"The Resurrecting Power," "The Resurrection," "The Resurrected Body," "Let Christ Be Formed in You," "It Is the Spirit that Quickeneth," "Intelligence and Substance," "The End of the World," "Ascending and Descending Currents of Life," "Thought Hints," "Words, Constructive and Destructive," "The Cosmic Man or the Grand Man of the Universe," "Difference Between Spiritual Understanding and Occultism," "Loyalty to Truth."

Temple Talks No. 3

"The Book of the Law," "Christ Is Risen," "Obedience," "Forgive Us Our Debts," "The Twelve Powers of Man," "Wise Men," "The Day of Rest," "This One Thing I Do," "Power to Forgive Sin."

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"Health Is Catching," "The Lamb of God," "Deceptive Promises of the Devil," "Jesus Christ, Mediator," "First Steps in Regeneration," "Divine Evolution," "Good Will Toward All Men," "The Inner Meaning of the Name," "The Book of the Law," "Real and Reflected Spirituality."

Temple Talks No. 5

"How to Build Up a Wasted Body," "The True Defense," "The Metaphysics of Order," "The Unity of Will and Love," "Remission of Sins," "The Foundation of the Second Temple," "'I Am' Is Might," "The Fiery Test," "The Responsibility of Man," "Spiritual Man Expressed Is God Manifest."

All the volumes of "Temple Talks" are uniform in size and style. They are printed in good, clear type on heavy eggshell paper. The books are bound in green cloth, stamped in gold; also in artistic paper cover. Each set of "Temple Talks" is packed in a neat box.

"Temple Talks" in paper cover, $1.00 for the five volumes; in cloth binding, $3.00. Single copies of any volume, paper cover, 25 cents each; cloth binding, 75 cents each.

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UNITY BEAUX ARTS SERIES

The Unity Beaux Arts Series consists of six booklets, all uniformly printed in large, clear type on heavy paper, with artistic cover, listed as follows: "All Sufficiency in All Things," by H. Emilie Cady; "Directions for Beginners," by Charles Fillmore; "Finding the Christ in Ourselves," by H. Emilie Cady; "Trusting and Resting, and In His Name" (two essays), by H. Emilie Cady; "The Practice of the Presence," by Jennie H. Croft; "God's Hand and Loose Him and Let Him Go" (two essays), by H. Emilie Cady.



We call your attention to the special price of $1.00 which is made for the six booklets when ordered at one time. Single copies are 20 cents.

MISCELLANEOUS WRITINGS

by H. EMILIE CADY

Author of "Lessons in Truth"

Rarely does one find a volume whose contents have helped humanity as the various articles have that comprise the reading in this important book. Each chapter in it has passed the final test of merit, which is the test that proves to the reader the value of the book. When faithfully applied, Miss Cady's message results in health, harmony, prosperity and happiness.

Eleven articles of spiritual interest have been selected for this volume of "Miscellaneous Writings." The contents follow:

"Finding the Christ in Ourselves;" "Neither Do I Condemn Thee;" "In His Name;" "Loose Him and Let Him Go;" "All Sufficiency in All Things;" "God's Hand;" "If Thou Knewest;" "Trusting and Resting;" "The Spoken Word;" "Unadulterated Truth;" "Oneness with God."

Printed in large attractive type on very good book paper. In paper binding this book sells for 50 cents. Cloth binding $1.00.

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DO YOU KNOW A SOLDIER IN THE RECONSTRUCTION WORK?

During the hurry and din of battle, when the soldiers were brought face to face with life or death, they discovered within themselves a greater reverence for God than they had known before.

Now that peace has come they will no longer be satisfied with a blind faith in God, but will try to discover what the power is that afforded them such protection amid the scenes of danger. In fact we are right now at the beginning of the greatest era of soul growth that the world has ever known. Each individual has a specific place to fill in this development of the whole race.

This is the opportune time for everyone wishing to aid in the Reclamation work of establishing a heaven in the earth, and an eternal and abiding peace among men. During the coming year each article in *Unity Magazine* and *Weekly Unity* will deal with some phase of the spiritual, upon which all Reconstruction work will be based. In this reconstruction the soldiers will still need protection.

With each subscription to a soldier we send free the booklet, "Bulletproof Soldiers," which tells how a London Doctor protects British Soldiers. Also, our Silent Unity Society co-operates in prayers for the health and guidance of each one. We will write the soldier a letter, telling him that a friend over here is sending him *Unity Magazine* or *Weekly Unity* and a copy of "Bulletproof Soldiers," and that we are praying for his safety.

Fill out the blank below and send it at once to Unity School of Christianity, Tenth and Tracy Ave., Kansas City, Mo.

Dear Friends: 12-18

I am inclosing $1.00 for which please send *Unity Magazine* or *Weekly Unity* and a copy of the booklet, "Bulletproof Soldiers," to the boy whose name appears below. Also please enter his name on the Silent Unity list for Prayers for Protection.

Soldier's or Sailor's Name is:

.....

(State his Rank, Co., Regiment, Division, Camp or Am. E. F.)

Address .....

.....

My name is.....

Address .....

City..... State.....

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CONCERNING THE UNITY PROSPERITY BANK

Why Necessary.

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

The Object of the Bank.

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank.

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send *Unity Magazine* to three persons who need the ministry of this helpful periodical. So with the Prosperity lessons and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.

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UNITY SCHOOL OF CHRISTIANITY,
Tenth and Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount ($3.00) necessary to pay for *Unity Magazine* to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

1. Name.....

   Address.....

   City .....

   State .....

2. Name.....

   Address.....

   City .....

   State .....

3. Name.....

   Address.....

   City .....

   State .....

(This offer does not include *Unity Magazine* for sender unless his name is listed above as one of the three.)

Name of Sender.....

Address.....

City .....

State .....

12-18

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HOLIDAY SUBSCRIPTIONS

What could be more appropriate for a gift at Christmas time than a year's subscription to a magazine that proclaims Christ as a reality, ever present and living today?



Our magazines show how Christ is here in each consciousness. His teachings can be applied to everyday problems in such a way that they bring Joy and Happiness, Health and Prosperity.

If you give each of your friends a year's subscription to one of our periodicals you are placing in their reach a key that will open to them a new life of possibilities.

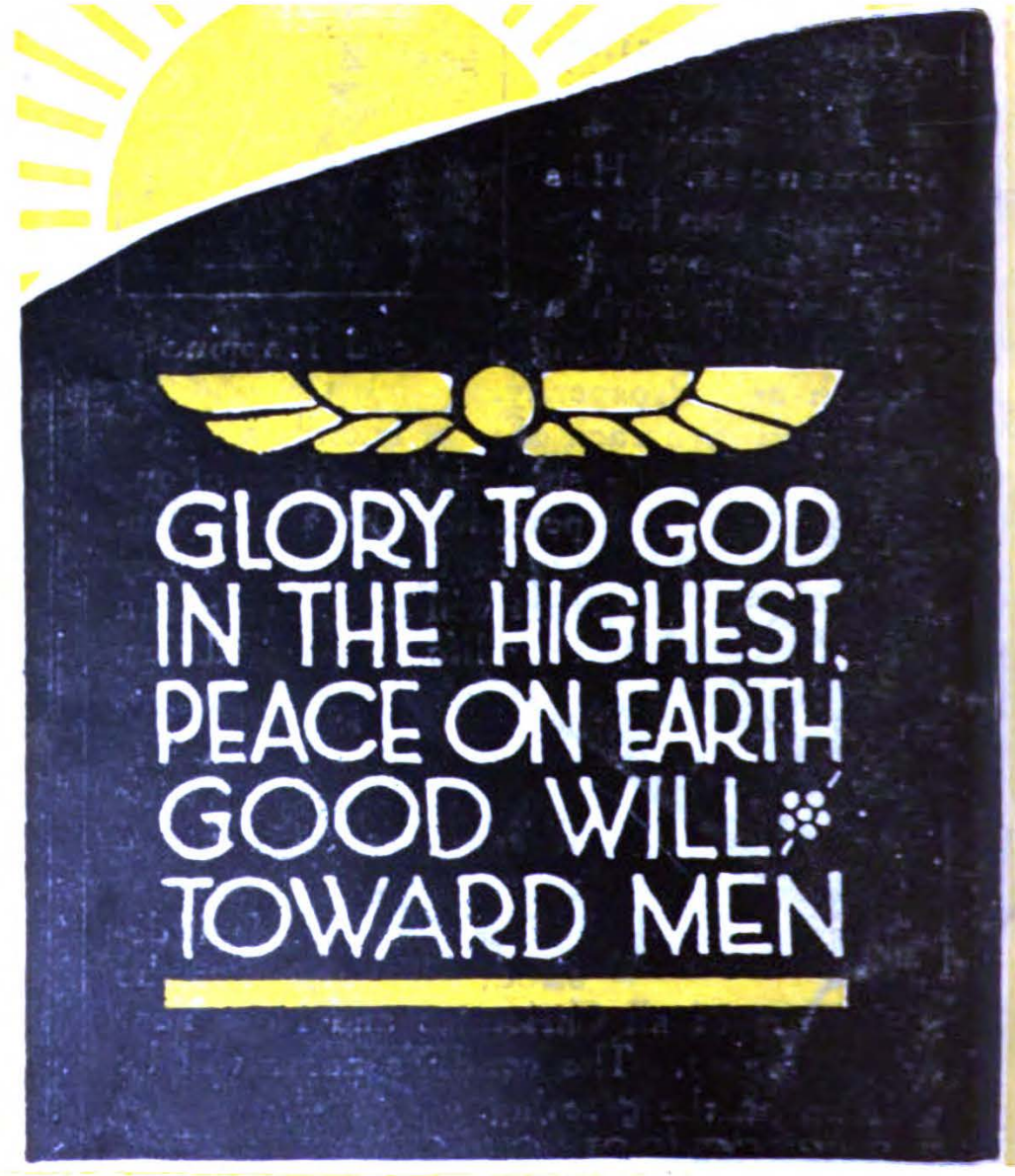


Unity Magazine is $1.00 a year; Weekly Unity, $1.00 a year; Wee Wisdom is 50 cents a year.

Christmas Cards, if desired, will be sent to the recipients of all Christmas and New Year subscriptions. The sender's name will be written on the greeting.

UNITY SCHOOL OF CHRISTIANITY,
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